

THE
SUPPLEMENT
TO THE
FIRST VOLUME

OF THE
Athenian Gazette ;
CONTAINING THE
Transactions and Experiments
OF THE

Forreign Virtuoso's :

AS ALSO,
Their INGENIOUS CONFERENCES
UPON MANY
Nice and Curious Questions.

To which is added,

An Account of the Design and Scope of most of the considerable
Books *Printed in all Languages* ; and of the Quality of the Author,
if known.

The whole being a *Translation* of what is most Rare and Valuable,
in the *Paris Journal des Scavans*, the *Acta Eruditorum Lipsiæ*,
the *Universal Historical Bibliothek*, and in the New Book En-
titled, *Entretiens Serieuses & Galantes*, &c.

Published for the Improving of Natural, Moral and Divine Knowledge, &c.

L O N D O N ,

Printed for John Dunton at the Raven in the Poultry, where is to be had the *First Volume* of the *Athenian Gazette*, beginning *March* the 17th. and ending *May* the 30th. 1691. (or single ones to this time.)

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THE PREFACE TO THE READER.

THE Reception that the Journal des Scavans, Acta Eruditorum, Bibliothque Universelle & Historique, & Giornali de Letterati, have met with in the Republique of Literature is so evident a Demonstration of their Admirable Usefulness to all that are Ambitious to raise their Souls above the Pitch of the Rude Multitude, that it may plainly appear superfluous to say any thing of them by way of Recommendation. The greediness they are read with by the Learned, and their long continuance (the Journal des Scavans having uninterruptedly come forth since the Year 1665. and the others though of later date, yet no less sought after, and are all like to continue so long as Books are Printed) are most powerful Topicks to evince the vast Advantages we may justly expect from them.

This made us undertake the furnishing of our English World with a Translation of what might be most surprizing in them, (as a Supplement to the Athenian Gazette,) partly for the use of those who cannot peruse them in their Originals, and partly for those who cannot so conveniently come by them; that nothing that lies in our power might be wanting to gratifie a Curious Palate.

But because not a few of our Ingenious Countreymen are wholly Strangers to the design of them. I shall briefly Transcribe it from the Preface to the first Tome of the Journal des Scavans (which is equally applicable to the rest) as follows,

“The Design of this Journal being to shew what new things occur in the Learned World, it shall consist of,

1. “An exact Catalogue of the Principal Books which shall be Printed in Europe. And we shall not content our selves with giving the bare Titles, as most part of Bibliographers have hitherto done; but shall briefly declare what they Treat of, and what they may be useful for.

2. “When any Person Famous for his Learning and Works shall happen to depart this Life, we shall make an Elogy on him, and give a Catalogue of what he has published, with a Relation of the Principal Circumstances of his Life.

3. “We shall give an Account of Experiments made in Physicks, Medicine and Chymistry, which may serve to explain the Effects of Nature, of the new Discoveries that are made in Arts Sciences, as Engines, and Profitable and Curious Inventions, which may be of great use in the Mathematicks; of the Observations of Heaven; those of Meteors, and those that Anatomy shall discover in Animals.

4. “The Principal Decisions of Secular and Ecclesiastical Tribunals, the Censures of the Sorbonne and other Universities, as well in this Kingdom as in Foreign Countries.

“In fine we shall endeavour to perform it in that manner, that nothing shall pass in Europe worthy of the Consideration of the Learned World that shall not be met with in this Journal.

“The bare mentioning of the Matters that shall compose it, may suffice to demonstrate its Usefulness. But I will add that ’twill be very advantageous for those who shall undertake any considerable Work, since they may have occasion to publish their design, and invite all Persons to communicate their Manuscripts and loose Papers to them, which may contribute much to the Works they undertake.

Thus far we thought fit to give you a brief View of what you may expect from them, in their own Words, which by the Entertainment their Works have received in all places of Europe you cannot have the least doubt but they have fully acquitted themselves in.

It only remains that we give you a hint of our performance herein. And we have cull’d out what we thought the most generally entertaining Subjects. The Narrowness of the Limits we were forced to confine our selves to, would not allow the inserting of many curious things in Philosophy, Mathematicks, Coins &c. in this first Supplement (which yet you may expect in the next.) And the Journal des Scavans being most copious, and treating of Subjects most fit for general perusal, we have taken most out of it; though we have likewise taken some out of the other. The Giornali de Letterati is not yet come to hand, but when it does, we shall impart likewise what in it we shall find most curious, profitable and delightful.

For the greater Variety we have added to it several curious Questions and Answers out of a French Book lately Printed, Entitled, Entretiens Serieuses & Galantes, &c. i. e. Serious and Gallant Discourses for the Conducting of Youth to the Knowledge of Matters as well Curious

The Preface to the Reader.

Curious as Learned, which will be no less Pleasant than Profitable for the Ingenious Reader, and give a great Light in the Explaining of several Phenomena of Nature, and no contemptible Insight into Polity, Moral Philosophy, &c. The rest of the Book shall be Translated and Added constantly in the following Supplements; as also any other curious Pieces that shall be transmitted to us by our Correspondents in Foreign Parts.

We design for the future when any Book is published in English that deserves general perusal, to give a brief Idea of it. Which with what is to be found in the other may be of no small use to those that Buy or Peruse Books, since they may hereby be informed what may be most worth their Reading; especially for those who have not much Money to spare for Books, or time for the revolving of them, since without the charge of Buying, or the loss of time in Reading, they may have a general View of them.

And if there be any Persons, that have found out any thing Remarquable by their own Observation and are desirous to communicate the same to the Publick, but their Modesty will not suffer them to publish it in their own Name, they may please to send an Account thereof, directed to the Athenian Society, to be left either at the Rotterdam Coffee-House in Finch-Lane, or at Mr. Smith's Coffee-House in Stocks-Market, London.

Advertisement.

THAT nothing might be wanting to render our *Athenian Project* serviceable to the Publick, and throughly known, we shall here give a full Account of what we design'd from our very first engaging in it — which was not only to confine our selves to answer all manner of Nice and Curious Questions in Divinity, Physick, Law, Philosophy, History, Trade, Mathematicks, &c. and all other Questions whatever proposed by Either SEX, or in any Language, fit for a Resolution, (which shall also be perform'd from Week to Week either in single Numbers, or at the end of every Volume, for the Reasons hinted in Numb. 2. Vol. 1.) but also to give Accounts of the most considerable Books printed in England, or transmitted to us from Foreign Parts, in Order whereto we have settled a Correspondence beyond Sea, being resolved to spare no Charges to gratifie the Ingenious.

We design also to insert the Conferences and Translations of several English Virtuoso's, and whatever else is Curious and Remarkable, (if well attested) that shall be sent us from time to time, and to Transcribe (that so we may the more fully make good our Title) from the *Acta Eruditorum Lipsie*, the *Paris Journal des Scavans*, the *Giornali de Letterati*, Printed at Rome, the *Universal Historical Bibliothek*; and in other Ingenious pieces transmitted to us from Foreign parts, &c. all that we conceive will be lookt upon here as valuable — ALL which we intend to add (together with our Answers to Objections) at the end of every Volume, they being Licens'd and Entered, and now Translating in order to it.

If any person whatever will send in any new Experiment, or curious Instance, which they know to be truth, and matter of fact, circumstantiated with time and place, we will insert it in our Mercury; (but we shan't use the Authors Name without his License) and if it wants a Demonstration to the Senders, we will endeavour to find one,

for the satisfaction of them as well as of all other Ingenious Enquirers into Natural Speculations.

When our New System is ready for the Press, (which will contain great variety of Philosophical Questions) publick Notice will be given thereof to the World.

We shall all along publish every Volume as soon as ever we have receiv'd Questions enough to fill up Numb. 30. that so those Querists that stay longest for Answers may not think us tedious.

We design to add a general Title, Preface and Index to every Volume, and at the end of every Twelve Months to draw up a general Alphabetical Table for the whole Year, that so those Gentlemen, or Coffee-Houses, that keep by them the several Volumes, Supplements, or single Papers that are publish'd from time to time may then Bind them up all together, and by the help of the said Alphabetical Table presently find any Subject or Question they have a mind to Consult.

The single Mercuries will be publish'd every Tuesday and Saturday, and our several Volumes will be compleated upon the publication of every Eighteen Numbers. This we design shall be our constant method except for the Reasons hinted in Numb. 7. Vol. 2. we should find a frequenter publication necessary, which if 'twere (but we are thoroughly satisfied now there will be no occasion for it) we'd then print a single Mercury every day in the Week, and an entire Volume once a Month, &c.

Direct your Letters either to the Rotterdam Coffee-House in Finch-Lane, or else to Mr. Smith's Coffee-House in the Stocks-Market, but pray pay the Postage, or they will not be taken in.

The Reason why we now print this long Advertisement, is to be seen Numb. 7. Vol. 2.

The first Volume of the *Athenian Gazette*, &c. is Sold at the Raven in the Poultry. Price 2 s. 6 d.

THE

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Journal des Scavans, Tome 18. Page 452.

La Methode d'étudier & enseigner Chretienment & utilement la Grammaire ou les Langues, &c. Par le Pere L. Thomassin de l'Oratoire.

A Method to study and teach Christianly and profitably the Grammar, or the Tongues, with relation to the Holy Scripture, reducing them all to the Hebrew. By Father L. Thomassin of the Oratory in Octavo, 2 Vol. Printed at Paris for Francis Muguet, 1690.

THE Original Text of the Scripture is the most pure Source whence Father Thomassin was accustomed from his Infancy to draw the Knowledge of the Languages and Sciences. He has for upwards of Thirty years kept close by the Hebrew Text, and having read it all over every year, he hath remarked the Correspondence of the Hebrew words, with the Greek and Latine. This engaged him to undertake this Work, the design whereof is to shew, that the Hebrew Text containeth the Principles of every sort of Learning, and that as all Nations are descended of Noah and his Children, so all Languages are derived from that which they spake from the beginning.

The Greeks being prepossessed with a prejudicate Opinion that they were the Natives of the same Countrey which they Inhabited, would rather call themselves Children of the Earth, than acknowledge that they were descended of the Phenicians, from whom the sacred Books derive all Mankind. As it was impossible that they were the Authors of their Original, so it was false that theirs was the Original Language, and that they must search their Etymologies only in the same.

The Phenicians being descended of Noah, peopled Greece and Italy, and transported thither their Tongue and their Laws. Father Thomassin has found out by long and laborious comparing, that the Latine Tongue is less distant from the Hebrew than the Greek. The Antient people of Italy spoke the Language of the Phenicians. In times past King Tyrrhenus parted from Lydia to take possession of that part of Italy which at this day is called Tuscany. Titus Livius assures us that the Romans made their Children learn that Tongue that they spoke in that Countrey, as they made them learn the Greek. But that Tongue was the Phenician, common in Asia, before the Greeks, and afterward the Romans were spread there. Leo Allatius in his Observations on the Monuments of Tuscany, hath justified that the Ancient Latine Letters were the same with the Greek. Scaliger hath proved that the Greek were the same with the Hebrew. So that those of the Ancient Tuscans were the same that those of the Hebrews.

The greatest part of Mankind has believed, that at the Confusion of the Tower of Babel, the before one Language was branch-

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ed out into seventy, or seventy and two, which constrained those Builders to desist from Building that Superb Monument which they would rear up to their Vanity.

Father *Thomassin* produceth invincible proofs of the falsity of this supposition, and sheweth that the Posterity of *Canaan* that Inhabited *Palestina*, those of *Jettam* who peopled *Arabia*, and those of *Heber* the Father of the Hebrews, had in all but three Tongues. Two of the three, to wit the Phenician, and the Arabick were but Dialects of the Hebrew. We must say the same of the Syriack, the Chaldaick, and the Ethiopick. Whoever understands one he can easily understand all the other, provided he give but a little attention. So the Eunuch of *Candace* Queen of *Ethiopia*, understood *Isaiah*, which he could read only in Hebrew, and those that were present at *St. Peter's* first preaching understood him, though they spake in different Dialects.

But which is more, all these Tongues retain the Traces of their Original, those which they speak in lower *Brittany*, and in the Countrey of the *Gauls*, have words derived from the Hebrew, whereof *Camden* and *Bochart* have given proof, which we cannot but admire.

The *Saxon*, which comprehends all the Tongues of *Europe* towards the *North*, cometh from the Hebrew. Mr. *Casaubon* published at *London* 1650. the first part of a Commentary on four Tongues, the Hebrew, the Greek, the Latine, and the *Saxon*. He granteth in the Preface that the Greek is derived of the Hebrew, and promiseth to prove that the ancient English Tongue is descended from the Greek.

This is a light draught of the first Book, which may be look'd upon as a Pattern of the whole Work.

The second serveth to shew more particularly that all the Tongues of the World are derived of the Hebrew. 'Tis this which God Created when he formed Man, and which he gave him together with his Reason. Father *Thomassin* while he describes the Original of this Language, draweth a convincing proof from the verity of *Moses's* Narration.

If all the Tongues are derived of one sole Language, all Men proceeded from one sole Man; and if the World were Eternal, and that from all time Men had peopled the Earth, it would not have been true that all the Languages had been derived of one only.

Adam preserved the Tongue which he had Learned of God, and left it to his Children. The long continuance of his Life, was as it were a necessary cause of the continuance of his Tongue. *Noah*, who was Born at least an Age and a half after the Death of *Adam*, taught the same Tongue to his Posterity. *Sem* who lived 500 years after the Deluge, conversed with *Abraham*, and perpetuated the usage of the same Tongue. Thus when *Moses* saith that those

who began to Build the Tower of *Babel*, spoke the same Language, he meaneth that they spoke the Tongue which *Adam* had spoke from the beginning of the World.

When God to punish this Enterprize confounded the Tongues, and divided them, he did not at all destroy the Ancient, nor produce new ones which had nothing in common with the first.

The Chaldeans, the Syrians, the Arabians, the Phenicians, the Canaanites, and the Ethiopians, which were not very far distant from the Tower of *Babel* spoke the Tongues which were but Dialects of the Hebrew. This continued in the Family of *Phaleg*, of *Heber*, of *Abraham*, who had retain'd their Innocence, and 'twas only the others who had offended God by the Insolence of their Enterprize, that were punish'd with the Confusion of their Tongue. So that we may distinguish in their Tongues many degrees of purity or impurity. The first was that of the Hebrew Tongue, the usage whereof continued among *Abraham's* Posterity. During their abode in *Egypt* they preserved their Tongue, because they had but little dealing with the Egyptians. After their return into *Palestine*, their aversion to strangers, and the vigilance of their Levites, contributed much to hinder the Alteration of their Tongue. In the time of the Captivity being separated one from another, and mingled with the Chaldeans and Assyrians, they forgot their Tongue and learned the Chaldaick, which they brought into *Palestine* at their Return. This was the cause that the Hebrew Tongue which had flourished for 3400 years appeared no more but in the Scriptures.

The second degree of Purity is that of the Chaldaick, Syriack, Phenician, Ethiopick, Arabick and Persian Tongues. As the Posterity of *Noah* who were settled in *Syria*, *Phenicia*, and the other adjacent Countries, had not much Land or Sea to cross, so they suffered no great change in their Tongue.

The third degree is that of the Colonies of the Phenicians, who by mingling their Tongue with those of other people, formed the Greek and the Latine. The Carthaginians spoke the same Tongue with the Phenicians from whom they were descended, according to the Testimony of *St. Jerome*: The *Poeni* (Carthaginians) by a corrupted Speech as it were *Phoeni* (Phenicians) whose Tongue has a great affinity with the Hebrew.

Carthage was not the only Colony of the Phenicians: They made several others in *Asia*, in *Greece*, in *Italy*, in *Spain*, and in *Gaul*. That which is astonishing is, that from *Babylon* even unto *Spain* we find Traces of the Phenician Colonies, and their Tongue, and that we find nothing like it, going from *Babylon* towards the East or North. Perhaps because the Hebrew Tongue was preserved by the Pentateuch in all places whither the Phenician Colonies brought it, and

and that it was lost in other Countreys towards the East and North, where they had neither seen Scripture nor Religion.

The fourth degree is for the other Tongues with which the Phenician was mingled, as the German, Sclavonian, Tartarique and Chinese. This last has only Monosyllables, and writeth in Characters not only words but things.

The Sacred Books furnish us with new Proofs, which suffer us not in the least to doubt that the other Tongues are derived of the Hebrew. The Learned have found words of the Persian Language in *Daniel*, and *Nehemiah*. The name *Cyrus* comes from *Cores*, which is found in *Isaiah*, and signifies the Sun. The *Cophre* which are the Ancient Inhabitants of *Egypt*, have preserved their Tongue very near the Hebrew. The Scripture in several places calls *Egypt* the Land of *Cham*, who had undoubtedly brought that Tongue into that Countrey which he had learned of his Father *Noah*.

The Original of Letters is another convincing proof of the Antiquity of the Hebrew, and of the Derivation of all other Languages from it. All Nations owe Letters to the Assyrians, who had received them from *Noah* and his Children. *St. Jude* in his Epistle speaketh of a Book which *Enoch* had composed before the Deluge. *Adam*, who was then still alive, had either invented them, or received them from God.

The Samaritan Pentateuch hath retained the Ancient Letters. When *Esdra* after the Captivity caused the Text of the Scripture to be writ, he made use of the vulgar Characters, which were then the Chaldee, which were more square and cleanly than the Samaritan.

The Samaritan and Hebrew Tongues agree in this that they have no points, but only the Vowels which they have still, contrary to common perswasion, that the points are, and have always been the Vowels of the Hebrews.

And if after we have considered the Letters in general, we take notice of them one after another, we shall discover more clearly, that the Greeks and other People have received them from the Phenicians. *Scaliger* in a Dissertation inserted by way of digression in his Notes upon *Eusebius's* Chronicle, explains an Inscription found in the *Appian* way, and transported to the Vineyard of *Farnese*. It is in Ionick Letters, which are the same with the Latine, and the Phenician.

In the Phenician Alphabet, and in the Ionian, the Letters have very near the same Figure, the same order and the same value. *Alpha* is in both the first; the Greek *Beta* is the Hebrew *Beth*, saving that this is turned from the Right to the Left according to the Hebrews Custom in writing. The same is to be said of the other Letters, as is shewed in the rest of this second Book.

The third is the Colonies of *Noah's* Sons

who spread themselves throughout the whole Earth, and carried their Tongue thither. Indeed if all the Countreys of the World were peopled only by the Posterity of this Patriarch, the Tongues which they speak must needs come from that which he spake, and could be no other than Dialects of it. Now it is certain that all the Earth was peopled by the Posterity of *Noah's* three Sons. *St. Jerom*, who has very plainly set forth the Original of the Nations and Languages of the World, hath learned them from the Traditions of the Hebrews and the Holy Fathers, and by comparing of Scripture with Profane Histories.

Japhet the Eldest Son of *Noah* had seven Sons which replenished one part of *Asia* and *Europe*, even unto *Cadiz*.

Cham the Youngest Son of *Noah*, had four Sons, *Chus*, *Mesraim*, *Phut* and *Canaan*. *Chus* is the Name of *Ethiopia*, *Mesraim* the Name of *Egypt*, which he possessed after the Death of *Cham*. *Phut* is *Libya*, whence this Name continued in a River of *Mauritania* and the Neighbour Countrey. Finally *Canaan* staid in *Palestine*, whence the Hebrews drove out his Posterity.

Sem the second Son of *Noah*, had *Elam*, *Assur*, *Arphaxad*, *Lud* and *Aram*, who took possession of all the Countrey from *Euphrates* to the Indian Ocean. From *Elam* came the Elamites, which are the *Persians*. *Assur* Built *Nineveh*. *Arphaxad* was Chief of the Chaldeans. *Lud* gave Birth to the *Lydians*, and *Aram* to the *Syrians*, whose Metropolitan City was *Damascus*.

Father *Thomassin* takes up some Chapters in reckoning up the Posterity of the three Sons of *Noah*, and the Lands which they peopled. After which he describes the Voyages of the Phenicians, which was a new mean to them to spread their Tongue.

The Island of *Chipre* was their first Conquest. *Cyniras* King of *Phenicia* was likewise King of *Chipre*. His Hebrew Name was *Cinon*. *Myrrha* his Wife was called *Mor* in the Phenician. *Adonis* their Son had a Name which in Hebrew signifies Lord.

The Phenicians had easie passage from *Chipre* into *Cilicia*, where they left many Marks of their abode. 'Tis commonly reported that *Cilix* was *Cadmus's* Brother. Many were of Opinion that *Tarsus* the Metropolitan City of *Cilicia* had its Name from *Tharsis*. *Apollodorus* assures us that *Celeuderis* is a Haven Built by *Sadoc Cyniras* Father.

The Isle of *Rhodes* was called *Atabyris*; which is not far from *Tabor* a Mountain of *Phenicia*. It was likewise named *Ophiusa*, by reason of the great multitude of Serpents that were there. *Rod*, whence came the Name *Rhodus*, is found in the *Psalms* and *Prophets* to signifie a Serpent.

The Name of the Island of *Cos*, where *Pliny* says they made Silks, and very fine Stuffs, comes from an Hebrew word which signifies the same thing.

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The Isle of *Chio* takes its Name from Mastick which it yieldeth, and which the Syrians call *Chion*.

The rest of this Book containeth new Proofs of the Voyages of the Phenicians into *Greece, Africk, Sicily, Italy, Spain, Gaul*, and of the Affinity which the Tongues of all these Countreys retain with the Hebrew.

There is one Chapter expressly for to shew in a few words, that the Names of the Measures, Instruments of Musick and Pagods, were in all Nations of the World taken from the Hebrew; which is a kind of Conviction that all the Tongues were drawn thence.

The fourth Book with which he concludeth the first Tome, containeth more particular proofs of the Reduction of the Terms of divers Tongues to Hebrew Roots. These are three little Glossaries, the first of the *Runick*, which is the ancient Danish. The second is of the *Malaye* Tongue, which they say is that of the Learned through the whole East, and which is derived from the Arabick as to the most part of its Terms; and the third is the *Saxon* Tongue.

The second Tome contains only two other Glossaries reduced to the Hebrew. The one is Greek, and the other Latine, They comprehend not only the ancient Terms of these two Tongues, but likewise those of a middle time, which began about the fourth Century.

Father *Thomassin* declares in his Preface, that he had sometimes borrowed from *Mr. du Canpe* the Greek and Latine words in Infancy, which he reduced to the Hebrew, to supply by this means what he thought was deficient in the two Glossaries of this Learned Man, his Illustrious and Incomparable Friend, as he calleth him.

Out of the Journal Des Scavans, Tom. 18. P. 558.

Oraison Funebre de tres hautes tres Puissant & excellente Princesse Marie Anne Christine de Baviere, Dauphine de France, &c.

The Funeral Oration of the Most High, Most Puissant and Excellent Princess, Maria Anna Christina of Bavaria Dauphiness of France, pronounced at St. Denys June 5. 1690. in presence of the Duke of Burgogne, by Messire Peter de la Broue Bishop of Mirepoix, In Quarto, Paris by the Widdow of Sebastian Mabre Cramoisi. 1690.

THE Design of this Funeral Oration is altogether singular. The Imprecation of *Isaias* against those who call evil good and good evil, could never have been set on

the Head of the like work, nor serve for a Title to the Elogy of a Princess. Notwithstanding as the Words of the Prophet are an unexhaustible source of Holy Meditations and Divine Instructions, Monsieur the Bishop of *Mirepoix* hath applied them Happily to the long Malady, which hath purified the Vertue, and terminated the Life of Madam the Dauphiness, and served to correct the false Ideas which the greatest part of Men have of Prosperity and Adversity, shewing that the Incommodities and Dolors of this Sickness, were not evil for that Vertuous Princess, who suffered them with a Christian Patience, since they have taken her off those sensible pleasures which bewitch and corrupt us, and prepared her to enjoy those invilible pleasures which make us happy.

And which is most rare, he has found the secret to establish this severe Maxim of Morality without failing in the Rules of a Panegyrick, and to instruct the most Illustrious Auditory of the Kingdom in one of the most important Truths of Religion, without depriving Madam the Dauphinesses Vertue of the Praises which she merited.

He hath not omitted any of the Excellent Qualities, which rendred this Princess in her Life time the Admiration of all the Court; neither the Glory of her Birth, nor the Knowledge which she had of almost all the Tongues of *Europe*, nor her Respect for the King, nor her Tenderness for Monsieur the *Dauphine*, nor her sweet Temper towards her Domesticks, nor her Charity to the Poor, nor her Happy Fruitfulness, which has strengthened the Power of a Monarchy, which almost all *Europe* in vain endeavours to shake.

Journal, &c. and Tom. 18. P. 675.

Oraison Funebre de tres haut & tres Puissant Seigneur Messire Charles de Sainte Manre, Duc de Montausier, &c.

The Funeral Oration of the Most High and Puissant Lord Messire Charles de Sainte Maure Duke of Montausier Peer of France; uttered in the Church of the Carmelites of St. James Faubourg by Messire Esprit Flechier named to the Bishoprick of Nismes, in Quarto, at Paris by Anthony Dezallier, 1690.

NONE could better make the Elogy of the Duke of *Montausier*, than Monsieur *Flecher* presented to the Bishoprick of *Nismes*, nor better express his true Character, which consisted in the Love of Truth, the Zeal of Justice, and the Spirit of Righteousness.

Decorum and Custom having engaged him in his younger years to mix himself with the Groud of Courtiers, he would never speak another

another Language than that of the Gospel. But since he was not able to prevail against the usage, he grew weary of being Constrained, and told his Friends that he would go to the Army, where he would hold his Court by his Services, and where it would cost him less, to expose his Life, than to dissemble his Sentiments.

When he was entrusted with the Conduct of the *Dauphine*, his principal application was to accustom him to know and endure the Truth. He frequently suppressed flattery, which like a Serpent was ready to creep into his Soul. He oftentimes extinguish'd that Incense whose sweet and malign Odour would have depraved his Imagination. He often removed the Vail, which the ensnaring Court set before his Eyes to conceal his Duty from him.

Being pierced with a sort of Love for Truth, he could not fail of having a Zeal for Justice. He needed no other Recommendation but that which bears up persecuted Innocence; he had even in the Licence of Wars a scrupulous fear of injuring People whom he should defend, and he never left behind him fatal Tracks of his Footsteps.

If Fidelity be a Justice which the Subject owes to his Sovereign, the Duke of *Montausier* furnished us with great Examples of it. Being full of Sentiments of Veneration, Admiration and Tenderness for the King, he laid up in his Mind all the Favours which he had received of his Majesty, to multiply his Gratitude.

When a Contagious Distemper did spread through the Principal Cities of *Normandy*, he made haste thither, and by his care saved a people that had lost all hopes.

When he retired to *Saintogne* he put a stop to all the Factions there by his Vigilance and Courage; and in spite of all the Solicitations of a Prince who honoured him with his Benevolence, and the displeasure he had received of a Minister, he continued firm in his Duty, and for the Service of his Prince resisted both the force of Amity and the pleasure of Revenge.

He kept a constant Equity in his particular Conduct. He never gave his Friendship at adventure: But it was always solid and constant, and was not diminished either by time, or absence. As to his Domesticks he was not only Just, but Charitable. From the same Principle proceeded his Love to the Poor, to whom he extended his Liberality, which he called a Debt. The Hospitals Erected by his Care and Munificence, will be for future Ages a sure Sanctuary against the Disgraces of Nature and Fortune.

As for the Integrity of his Heart, never man less entered the crooked way of Passions or Interest than the Duke of *Montausier*. Two Principles constantly acted him, Probity and Religion. Probity set him a work for the publick good, in giving good Instructions to the *Dauphine*, and telling him that the Welfare of the People is the principal

end of Government. His Religion was simple and solid, his Adoration spiritual and veritable. He had a hundred and thirty times with application and reverence read the New Testament. He held it in his hand even to his Death, and would (to say so) expire in the Bosom of Truth.

Journal des Scavans, Tom. 18. Fol. 561.

L'Esclave Religieuse & ses Aventures, &c.

The Religious Slave and his Adventures, Twelves, Printed at Paris by Daniel Horthemels, 1690.

THE Remembrance of the cruel usage suffered in his eight years Captivity amidst the hands of the *Corsaires* of *Barbary*, and a compassion toward those who now endure the same, hath moved the Author, to give a lively and faithful Description of their Misery, to excite his Readers to Release them.

Being prompted in his younger years with a very strong Inclination to see strange Countreys, he parted from *Paris* 1659. and went into *Italy*, where after he had seen *Rome*, *Naples*, *Loretto* and *Venice*, he Embarked in this last City on a *Holland's* Vessel for *Constantinople*.

As they Sailed towards *Candy*, whose Metropolitan City was then Besieged by all the *Ottoman* Forces, they were attacked by four Ships of *Tripoly*. After they had made a very long resistance, the Captain been shot in two by a Gun-shot, and the Lieutenant had his Leg shot off, the rest of the Company hung out a White Flag, as a signal that they would surrender at discretion. The Author having been wounded with the shot of an Arrow near the Stomach, and a Splinter in his Loins was carried with other twenty into the Ship commanded by *Morat Rais* a Renegade *Hollander*, and plundered of all that he had to his Shirt.

About the end of *July*, *An. 1660.* they arrived at *Tripoli* in *Barbary*, and were presented to *Basha Osman* a Renegade Greek, who after he had informed himself of the Name, the Age, the Trade, and the Qualities of every Captive, kept the youngest for his Palace, and sent the rest into Prisons.

The day following they were drawn out and carried to *Bazar*, the publick place where they sell Slaves. A number of *Turks*, *Arabians* and *Jews*, made them pass before them to examine those they would buy. They discovered those of Quality, by their Feet, their Hands, and their Countenance.

An *Arabian*, *Salem Chatel* by Name, bought the Author for 150 Crowns, and set him to work immediately to empty the House of Office, and to serve the *Mafons*, whose Tongues he did not understand, and who frequently gave no other Explication of

of it but by Bastonnades. For Food they gave him daily three small Loaves of a pound weight, a Pottage of boyled Corn, or of some made with Barley Meal, seasoned with a little Oyl, or Broth of a Camel.

About the end of Autumn there arrived a Bark whose Captain was a *Provincial*, who acquainted *Osman Basha* that Monsieur *Gabaret* was in *Candy* with five Ships filled with Infantry; that at his return he would demand the Captive *French*, but that he had no Order from the King for it. The *Basha* rewarded him, fortified the Port, and when Mr. *Gabaret's* Squadron appeared, he ordered all the *French* to be seized and loaded with Irons.

Mr. *Gabaret* dropt Anchor in the great Road, and sent *Monf. de Labat* in a Sloop, who in the Name of his Majesty demanded all the French Prisoners in the Kingdom of *Tripoli*. The *Basha* answered, That he could not, without Money deliver the Captives which were of use to him for his work. Upon this refusal Monsieur *Gabaret* immediately gave order to Cannon the City, when the Renegades assured him that the longer he staid before *Tripoli* the Slaves would be more hardly dealt with in the Dungeons, whereupon contenting himself to exhort them to patience by a Letter, he went off.

When he came to *Marseilles* he enquired after the Capt. of *Provence*, who by his advice to the *Basha* had hindred the Freedom of his Countreymen that were Prisoners. He was found, and brought into the Harbour by four Gallies.

There arrived a little after a French Ship, whose Captain had Orders to redeem several Captives, and among others one *Gonneau* of *Paris*, for whom he proffered 500 Crowns in Ransom. But he being a Watch-maker, the *Basha* would keep him still, and promised him to set him at liberty gratis after eight years Service. *Gonneau* in anger told him freely that in a few days he should neither have Prisoner nor Money. He was as good as his word, and poisoned himself.

The Author having attempted to save himself was quitted for a hundred Bastonnades. An Italian *Cordelier* who had animated the rest to the Enterprize, was broke in pieces. An Ethiopian, *Mark* by Name, had his pardon offered if he would abjure: He refused to do it, and received 300 Bastonnades, and was delivered to the Negroes, who burnt him alive in the great Place.

Hali the only Son of *Salem* dying, the Author, as other Captives, was sensible of the Alms that were made at his Funerals. In that Countrey persons of the common sort are carried to the Ground on their Shoulders, those of Quality upon the Palms of their Hand, and Princes upon their Fingers ends. They have all their Faces uncovered, and are clothed with their Richest Habits. The Turks and Arabians are Interred on their right sides, to the End they may have the more sweet repose. The Jews are Interred with their Face opposite to the Earth as unworthy to see the *Messias*.

Salem seeing the Author diligent in his Work conceived an Affection for him, and thought to give him in Marriage his Daughter *Solima*, whom he had by *Zoes* the first of his Wives. He commended the *Alcoran* to him, and promised him all manner of advantages if he would embrace it. *Zoes* told him that it was in his own power to break his Chains. He resisted this dangerous temptation, and was much worse treated by his Master, being chained with the Arabians that were in hold for their Robberies; and he expected no less than Death, when he heard that *Salem* was dead, with all his Family, of a contagious Distemper.

Osman Basha seized *Salem's* Goods and Slaves. The Author was sold for an 150 Crowns to *Mustapha* a Renegade Greek, who having the charge of *Osman's* Forges set him presently a-work to manage a pair of Bellows, and then to beat upon the Anvil. He afterwards employed him in the reparation of a House that was infected with the Pest. He was smitten with it, and after he recovered had the Charge of the Infirmary committed to him. *Mustapha* dying of the Plague the *Basha* took all his Slaves.

When the French Navy designed to go for *Gigeri*, the *Basha* set them to work in the Fortifications of *Tripoli*, and charged the Author to prepare Earth and Sand. He was afterwards sent into the Countrey to a place called the *Galley of Tripoli*, where he was set to work at Lime-Kills. The Hunger he suffered was so extream, that to appease it he had recourse to the Bread and Provisions which the Turkish Women carry to the Tombs upon a belief that the dead eat of them.

Though they have not the liberty to go to their Mosques, yet instead of that they have leave once a Week to go to their Parents Tombs. When they are arrived there they make a Circle round about them, shed Tears, cry aloud, Conjure the Dead to declare in what state they find themselves, they give them an Account of what passes in their Family, and they pray them to receive the Meats which they present them. They eat a part, and shut up the rest in a place at the Top of the Tomb made on purpose. Every *Friday* the Poor and the Dogs come to these Tombs, which they find stored with Victuals. The Turks hold that Alms done to Beasts are no less pleasing to God than those to Men, because the Beasts have no possession.

The year following the Author was charged with a work no less hard than it was of long continuance, and it lasted 8 Months. It was this. Every year about the end of Autumn the *Basha* of *Tripoli* sends a hundred Slaves to the Fields on the side of *Alexandria*, to labour the Ground. When they are sown, they Work during the Winter in gathering Rushes, which they make Ropes of for Ships. The time of Reaping being come, they gather the Grains and carry them to *Tripoli*.

During this troublesome Work the Author Baptized four Infants in dangerous Diseases, without their Parents knowledge.

The Corsairs having taken new Prizes, and augmented the number of their Slaves, they must make a new Prison, in the building of which the Author wrought as well as others. When it was finished they offered to make him Scrivener to it. He refused this Charge, because that a Christian that dischargeth it can never hope for his Liberty. In hatred for this refusal he was sent to the Gallies.

Amongst the Vessels taken by the Corsaires of Tripoli, there was a French Ship which came from Alexandria, on Board of which was a Cordelier of Pontoise, called Father Philip, who after eight Months Captivity was ransomed by his Order. And at parting he was so kind, as to take Letters and Instructions from the Author, and when he came to France he solicited his Friends so strongly, and gave so lively a description of the misery he suffered, that they resolved to spare nothing to procure his Freedom. When he had lost all hopes of ever enjoying his Liberty, he received by a Barque of Marseilles a Letter from Capt. Mirangal, who acquainted him he had order to ransom him.

When this Captain arrived, the Author was exempted from his labour for paying Two Crowns a Month to the Keepers of the Prison. He walked a whole Month, and visited the Captives, among whom he found some in whom Thirty years Slavery had quite eras'd the Mysteries of their Religion.

Before his delivery he had the Curiosity to see the Caravan of the Pilgrims of Algiers, who go to Mecha through Tripoli. The Turks undertake this Pilgrimage, as believing that they cannot enter Paradise, except they visit their Prophets Tomb once in their Life at least. Notwithstanding it is true that Interest has as much share in this Voyage as Devotion, for the Pilgrims Traffique from City to City, and never return into their Countrey without profit. They never set out without their Provisions of Meal, Rice and Biscuit, and beside it would be impossible for them to perform this Journey without the Wells and Basons which the Governours of the Cities are obliged to furnish them with. The Arabians are not slack to attack the Pilgrims, and they make sometimes a considerable Booty. The Quick-sands are not less to be feared than those Birds of Prey, especially when the Winds are most boisterous: For then sometimes ten thousand Men are destroyed.

When the Pilgrims are at Medina, which is but a days Journey from Mecha, they leave all their Equipage there, that they may go and visit the Mosque where their Prophets Tomb is. There is no Church in Europe so rich as that is. Every day they have seven Preachments there in several Languages. There are some People there who persuaded

of the Veneration due to that place, have put out their Eyes, as if there were nothing else in the World worthy to be seen.

Captain Mirangal presented to Osman the Basha all the Slaves that he desired to Ransom, and he began with the Author. He was betrayed by Savi his Scrivener, who had a Renegade Brother at Tripoli, to whom he had declared the Sums received by Mirangal for the Ransom of the Captives. The Basha being informed of this secret by the Renegade, examined the Author very strictly, and was very difficult about the Price of his Ransom. But some days after he was persuaded by the Entreaties of his Son, and granted the Author his Liberty for 400 Piasters, (Crowns) without his paying for going out at the Gates, and several other Charges.

While the Captain was preparing for his departure, the Author had leisure to see the Turks Lent, very different from ours, in as much as they abstain not in the day time from eating and drinking, but with purpose to taste in the night time all pleasures which gratifie their senses. Their Fast continues three Months. The third, which is the Month Ramadan is Universal, & kept so strictly by the true Musulmans, that in some Places their Infants on the Duggs, and their young Beasts are not exempted.

The Arabians deny themselves the most innocent pleasures in this Month, as to smell a Flower, to cool their Mouths in the greatest heat of the day, to take Tobacco. The Author has assured us that he has seen that they would rather chuse to die than be any wise tardy in their Fast. The Renegades put themselves to very little pain by this Law. But when there are complaints given in to the Divan against them, they are punished with the utmost rigour. A Hollander Renegade being found drunk in the Street on a Fast day, was condemned to swallow melted Lead.

When Captain Mirangal had provided all things necessary, the Author went to take his leave of Osman Basha, who presenting him his Hand to kiss, said to him that he had need beware of making a second Voyage to Tripoli. He knew not that God had designed him to ransom all the Captives in Barbary.

In the beginning of March, An. 1668. the Bark went out of the Harbour, and had immediately so favourable a Wind, that in a few days they arrived near Malta. Afterwards so dangerous a Wind arose that they were in danger to be lost. The Captain seeing the Sea more outrageous one day than it used to be, assembled all the Company to make publick Prayers, after which he made a Vow to St. Joseph, which was accepted. At night the Wind abated. The next day the Sentinel told that he saw Land. After which they discovered the Mountains of Genoa, and the day following those of Savoy. The Barque landed at Antibes, where it took in fresh Victuals. The day following it

it Anchored at Fort Grimaud, and the next day at *Marseilles*. A few days after *John Gal*, on whom the Lot fell for accomplishing the Vow made to St. *Joseph*, departed to go and perform it.

The Devotion of those of *Provence* towards St. *Joseph* is derived from an Event which is worth knowing. A Ship of *Marseilles*, which carried the Name of St. *Joseph*, was taken by the *Corsaires* of *Algiers*, about forty years ago. They took away from the Stern the Image of St. *Joseph*, and set it in their Magazine. One day a Turk that commanded the Captives, being offended at the respect which they paid to this Image, ordered to break it and burn it. They had given it several Hacks with a Hatchet without its receiving any damage. A Slave of *Provence* pray'd the Commander to sell it him for four Piasters. When he got it, he found means to send it into his own Countrey about two Leagues from *Barjos*, in a Chapel served by the Priests of the Oratory. Three Years after this Slave saved himself with three others in a Bark that was made only of Skins without Sails or Helm. It is to be seen at this day in St. *Anns* Chapel without the City of *Thoulon*.

John Gal performed his Pilgrimage to St. *Joseph* bare-footed, and fasted from Bread and Water during his Nine days Devotion.

The Author after he had been in many Cities to deliver the Captives Letters to those they were directed to, went to that of his Birth, and thanked his Relations for the Bounty they had shewed in ransoming Him. Afterward he came to *Paris*, and there performed the Vow he had made to be a Religious in the Congregation of *Mercy*.

The Religious Slave relateth other Mens Adventures on occasion, the recital whereof is no less pleasant than his own. It would be too tedious to insert them here. But I cannot forbear setting down something of the Description that he gives of *Tripoli*, where he endured so terrible Miseries. The City is Scituated on the African Sea, between *Tunis* and *Alexandria*. Its Harbour is spacious and safe. There are eighteen Mosques in its Circumference, besides those of the Countrey, which are very pretty and much frequented. The Climate is hot even to excess, and the Soil abundant and fertile in excellent Fruits. The Dates which grow upon the Palm-trees last all the year, without which the Slaves would run the risque of dying for Hunger.

Tripoli is Inhabited by all sorts of Nations. The Captives do all the Work, and the Jews have almost all the Commerce. Those of the Countrey live in Idleness, the Renegades in Licentiousness, and ridicule the *Alcoran*. They notwithstanding fill up all Offices, and command in the Works of the *Arsenal*, at Sea and in Manufactures. The Turks and Arabians discharge the Offices of Policy and Justice. The *Bajha*, who is cho-

sen by the Renegades, and by the Militia, does not acknowledge the Grand *Seignior* but as far as he thinks fit.

Journal des Scavans, Tom. 18. p. 335.

Remarques ou Reflexions Critiques, Morales & Historiques, sur les plus belles & plus agreable penes, &c.

Critical Remarques or Reflections, Moral and Historical, upon the prettiest and most agreeable Fancies that are to be found in the Works of Ancient and Modern Authors, in Twelves, Paris by Arnold Seneuse, 1690.

THE Fancies which give ground to this Work, and which were published in the Italian like Titles, are very short and lively. The Reflections which accompany them, explain them, and discover their Beauty. Some of them have a true extent, and may pass for dissertations, such as is that of Oracles.

The Author made them on occasion of this Expression of *Diogenes*, reported by *Dion Chrysostome*, That Men of Spirit may well be without Oracles. He proveth their Antiquity from a passage in *Deut.* 18. where we are forbidden to consult them, he reckons up the most Famous, and particularly describeth that of *Apollo* or *Delphos*.

He relateth that at the beginning one of the Daughters Consecrated to *Diana* was chosen to pronounce the Oracles. But since a Woman advanced in years was employed in this Function; she sat down upon the *Tripod*, and possessed with a Divine Fury she answered in Prose and Verse to those that consulted her.

The *Tripod* was covered with Laurels, which intercepted the sight, and the Smoke which went out of the opening of the Earth made a Cloud which hindred them from discovering the Forgery.

Aristotle believed, that the Melancholick Humour and Atrabiliary Temperament, might be the cause of this fury which the Priestess was transported with. So that it was not the Truth of Predictions that gave credit to the Oracle, but rather the credulity of Humane Spirit, which being glad to be flattered with the passion that predominates in it, suffers it self to be imposed upon.

The Ancients were so far from being persuaded of the Truth of Predictions, that *Euripides* saith, That the best of the Oracles was that which uttered some truth amongst a great number of falsehoods.

When *Alexander* cut the Fatal Knot, which according to the prediction, could not be undone but by him for whom the Empire of *Asia* was design'd, he shewed sufficiently by this Action, how little Faith he gave to the Oracles.

How-

However the Diviners want not Wit to conceal their deceit. They served themselves principally of Equivocal Words, and spoke so obscurely, that they stood in need of Interpreters to be understood. *Jupiter Philus* answered at *Antioch* only by Signs, motions of the Head, and looks. When the Diviners could not make use of Equivocal words, they kept a profound silence. The time when they ceased to speak is another proof of their Imposture. And that was as soon as men had sagacity enough to discover their Juglings.

The Author likewise makes a long discourse of the manners of Divining that were in use among the Pagans, and reckoneth up more than seventy five. They had a great Affinity with the Oracles, since both the one and the other were means which curiosity served it self of to penetrate into what was to come.

The first he speaks of is called *Alectromancy*. It was observed thus, They divided a space of Land into equal parts in each of which they wrote a Letter of the Alphabet, and laid thereon a Grain of Corn. Then they let in a Cock, and took special Notice of the Letters which the Cock first peckt the Grains from.

Valens practised this Superstition, to know who would aspire after the Empire, and to prevent him. The Cock he made use of ate the Grains which were upon these four Letters *T E O D*, which was the cause that many named *Theodose*, *Theodat*, *Theodule* and *Theodiste* were put to Death. But notwithstanding this cruel precaution *Valens* had a *Theodose* for his Successor.

Journal Des Scavans, Tom. 18. P. 307.

Parallele des Anciens & des Modernes en ce qui regarde Eloquence. Par Monsieur *Perrault*, &c.

Parallels of the Ancient and Modern touching Eloquence. By Mr. *Perrault* of the French Academy; in Twelves. At Paris, by the Widow of John Baptista Coignard, and J. B. Coignard the Son, 1690.

MR. *Perrault* had promised to make appear, in the first Dialogue that he should present the publick with, the Advantage which the Moderns have over the Ancients, in what concerns Astronomy, Navigation and Physick. But two things have made him change his resolution, and treat first of Eloquence. The one was the Curiosity of his Friends, who desired to see what he could say on this Subject; and the other a Report that went abroad, that finding himself weak in this Article, he sought only to triumph in the other.

He introduceth in this Dialogue, a Presi-

dent, an Abbot, and a Knight. But as he is very glad that Men knew his Sentiment for a certain, he advertised his Readers that he would only be answerable for the things which the Abbot said, and not those which the Knight uttered, who is a person, that frequently advanceth bold propositions, as when he saith that *Mezeray* relates more neatly than *Thucydides*.

The Abbot, who has undertaken to prove that the Ancients have been inferiour to the Moderns in all parts of Eloquence, but particularly in what regards universal and absolute Beauty, which delights all sorts of persons in all times and places, and which dependeth neither on Palate nor Phantasie, reproacheth the Ancients with an Imperfection which reigneth in all their Works, and which covers them with a thick Obscurity. And that is, that they had no manner of Method; and from this default he exempreth neither *Plato*, *Aristotle*, nor *Seneca*.

He pretends that those that have read *Plato* with the greatest care, have not found any connexion of his Maxims or Precepts, which they could make a certain System of: That *Aristotle*, as good a Logician as he was, hath no method in his Works; that the Learned are still in doubt how his eight Books of Physicks should be placed, and that if he had explained himself clearly, so many Ingenious persons who have taken upon them to explain him, would not dispute to know his meaning.

As to *Seneca*, he says that no body hitherto could discover, what Method this Philosopher has kept in his Books of Benefits, what Principles he hath established there, what Conclusions he hath drawn. From this Defect common almost to all the Ancients, he passeth to those that are particular to Historians, Philosophers and Orators. He taxes two principally in *Thucydides* and *Titus Livius*; the one that they make direct Harangues, which though they be pretty, are not in their place, because they were not truly pronounced, and that they make History look like a Fable. The other that they almost never date their Events, so that their Readers are at a loss at what time they fell out.

Besides this default of Method which he has reprehended in Philosophers, he findeth more, that their ambiguous and undeterminate manner of expressing themselves, serves only to wrap up their Thoughts, and to render the labour of their Interpreters useless.

The Abbot notwithstanding excepts *Cicero* and *Lucian*, who he acknowledges were successful in Dialogues. But the President demanding of him what Men of this Age he could oppose to those of the Ancients, he answered that he could oppose a great many, but that he would content himself to mention the illustrious Mr. *Paschal* with his eighteen Provincial Letters. All there, says he, is purity in the Language, nobleness in Thoughts,

Thoughts, solidity in Reasonings, fineness in Raileries, and universally an Agreeableness, which is rare to be found elsewhere.

From Philosophers he passeth to Orators. He examines the *Exordium* of *Demosthenes's* fourth Oration against *Philip*, which is accounted his Master-piece, and findeth that the Definition that *Cicero* gives of Eloquence, that it is to speak readily and ornately, does not at all agree to this *Exordium*, because it has neither Metaphor nor other figure; that whatever Beauty appears in *Demosthenes's* simplicity, he cannot be excused for not joining Pomp and Magnificence in a Work that required it.

When he comes to *Cicero*, he looks upon him as Modern in comparison of *Demosthenes*, and avoucheth that he knew much better than he, the way of mixing them, that he was more knowing, more lofty, and Born in an Age which had made many discoveries. He believes notwithstanding that if the works of *Cicero* be more Eloquent than those of *Demosthenes*, and if his second Oration against *Verres* have the advantage over the others 4th against *Philip*, 'tis because *Cicero* lived in a more polite Age, and when the Art of speaking had received a considerable Advancement. He maintains that for the same Reason, during 1700 years, which have passed since *Augustus* time to ours, Eloquence has arrived at a higher point of perfection; and to persuade the President, while they had yet the prettiest places of *Demosthenes* and *Cicero* fresh in their Memory, he read to him the beginning of a Harangue made by *Mr. le Maire* to the Parliament, therewith presenting Chancellor *Seguier's* Letters, and then he endeavoured to shew him the difference between the one and the other. He Remarques that 'tis above Fifty years since these Harangues were made, and that notwithstanding, they are of as great purity of stile as if they were just now to be composed, and addeth as follows: *When I consider that this Eloquence, as extraordinary as it was, was perhaps one of the least of his Qualities, and that by a Humility without Example, he hath renounced this precious Gift of Speech, for this only reason that it would procure to him great Honour and Riches, I cannot frame a great enough Idea of this admirable Man; and whatever Justice France has rendred to his Merit, has not yet been performed with sufficient care. Which however it be, I make no scruple to oppose this Orator alone to the most excellent Orators of Athens or Rome.*

The Knight being persuaded that the Eloquence of the Moderns had the advantage of that of the Ancients, pray'd the Abbot to explain by what means that Eloquence which seemed to have arrived at its perfection in *Augustus* days, is yet so much improved in our days. The Abbot mentions six causes. The first is Time, whose ordinary effect it is to encrease and embellish Sciences and Arts. The second is a more profound knowledge, which is acquired, of

the Heart of Man, and its most secret Movements. The third is the usage of a Method altogether unknown to the Ancients. The fourth is the Invention of Printing, which having made all Books common, hath afforded every one the Means of Instruction. The fifth is the multitude of occasions which offer themselves to employ Eloquence, in the Chair and the Bar: And the last is the Greatness of the Recompenses that Eloquence obtains every day, it receiving of the Church alone more in one year than it received formerly in many Ages, Empires and Republicks.

Mr. Perrault to give his Readers the pleasure to make comparison between the Eloquence of the Ancients and Modern, hath joyned to the Dialogue a Translation of many pretty pieces. He opposeth to the Funeral Oration, pronounced by *Pericles*, and related by *Thucydides*, the Funeral Oration of the Queen of *England*, made by the Bishop of *Meaux*; to the Funeral Oration of *Evagoras*, made by *Isocrates*, that of *Monsieur Turenne*, made by *Monsieur Flechier* Bishop of *Nismes*; to the Funeral Oration pronounced by *Lysias*, that of *Monsieur the Prince of Conde*, composed by *Father Bourdaloue*. He likewise opposeth some Letters of *Voiture* and *Balzac* to other Letters of *Cicero* and *Pliny*.

Journal des Scavans, Tom. 18. P. 412.

Meditations sur les principaux devoirs de la vie Religieuse, &c.

Meditations on the principal Duties of a Religious Life denoted in the words of the Religious their Profession, with Spiritual Lectures taken from the Scriptures and the Holy Fathers, for Ten days retiring. By a Religious of the Congregation of St. Maure, in Quarto, Paris for Peter de Bats, 1690.

FATHER *Dom Claude* of *Brittany*, Prior of the Abby of *St. Germans des Prez*, has presented these Meditations to the Religious, to assist them in renewing the fervour of their Solemn Profession every year, during their Ten days retirement. There are three for every day, with two Spiritual Lectures. They are all upon a Form of Religious Profession made for the Order of *St. Benedict*, which consisteth in promising stability, conversion of Manners, Obedience according to the Rule, Poverty and Chastity.

Though these Meditations were principally composed in favour of the Religious, Seculars may easily apply them to their use, if they but consider the Obligations of their Baptism, all that is said in the Vows of Religion.

If I must give any Idea of the method which the Author keeps in these Meditations, I will

will chuse the three of the second days Work, which are upon these words of the Religious Profession: *I promise Stability.*

The first Meditation is upon the Engagements which the Religious take upon them, when they make this promise. The first is to serve God. The second is to tye themselves every day to the exact practice of their Rule; and the third to serve God without falling into remisness.

The second Meditation is on what is answerable to that Engagement; the first whereof is to stay continually in the Place where they are settled with subjection. The second is not to return any more to the World, neither by adhering to its Maxims, nor by imitation of its Manners; and the third is not to admit the Spirit of the World within the Monastery.

The third Meditation is upon the three Motives to Constancy, which serve to confirm the Religious in their state. The first is to persuade themselves that this state is the best for them that they could chuse. The second is to take this Vow of stability for a kind of assurance of their persevering in good. The third is to believe that 'tis the Seal of their Predestination.

These three Meditations are attended with two spiritual Lectures. In the first they find that that stability obligeth them to two Duties; the one External, the other Internal.

The first obligeth the Religious to fix in that place which he hath chosen. In former times changing of the place was rare among the Religious, and the Monasteries not being a Congregation, every Religious Ordinary spent his whole Life in the Monastery where he had made his Profession; and as he could not go out of it, so he could not be thrust out, nor sent to another.

St. Bernard complains in many places of his Works, as in his 278 Letter, of the Instability of the Religious that changed their Monastery, and compares them to Trees which wither and die because they are removed from their Soil. He thinks that these changes are much more to be feared at this day; that the Superior Generals, like the most expert Gardiners of old, have found out the art of Transplanting their Spiritual Trees as often as they please, but that they thereby bear fewer Fruits of Penitence.

The second Duty which is the Interior, demandeth an immutable steadfastness in good, so that the Religious never find their Zeal for the accomplishment of their Rule remit.

Journal des Scavans, Tom. 18. p. 416.

De Antiquis Monachorum ritibus libri quinque, &c.

Five Books of the Ancient Rites of the Monks, collected from several Ordinaries, Consuetudinaries, &c. By the care and study of D. Edmund Martene, Presbyter and Monk of the Congregation of St. Maure, of the Order of St. Benedict. In Quarto, 2 Vol. at Lyons, and at Paris by Daniel Horthemels, 1690.

WHEN Father Mabillon had read the Commentary which Father Martene has Composed on the Rule of St. Benedict, of which I have spoke lately, he entreated him to make a Collection of the Holy Customs observed in the Monasteries from the beginning of their Foundation. Father Martene followed this advice, in hopes that when the Religious took the pains to read these Customs, and to make reflection on them, they would excite in themselves the Spirit of those who had devoutly instituted them, and redouble their fervour to put them in practice.

Five sorts of Customs practised by the ancient Monks have given him occasion to divide his whole Subject into five Books; the first whereof treats of the Customs which they observe every day; as, to rise in the Night to perform their Offices at appointed hours, to work with their hands, and to take their repast.

The ancient Monks did not all rise at the same Hour of the Night. Some did rise precisely at a Minute, such as those St. John Chrysostom speaks of in his 59th. Homily to the People of Antioch. Those of St. Basil sung the praises of God three times in the Night at the beginning, the middle and the end of it. The Disciples of Ammonius, as Palladius reporteth, spent the whole Night in Prayers, sometimes sitting and sometimes standing.

To know the Hour at which they must rise, they do not use our Watches, whose Invention is late, but they regulate themselves by the Crowing of a Cock, or the rising of the Stars. Since, they have used Water-Clocks, and a Morning-Watch. The first thing he that kept it used to do was to light the Tapers of the Church, after which he went to awake the Friars, either by pushing them with his Foot, or by singing a Verse, or by knocking at their Door with a Hammer, or making a noise with an Instrument of Wood, or by Ringing a little Bell. He that thus waked the others was called the Wake-Cock.

Not only the Divine Office, but likewise the spiritual Lecture and their handy Labour

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As to the first Catalogue, they hold that the first Part from St. Peter to St. Urbane Pope and Martyr, was composed by St. *Antherius*, who before his advancement to the Popedom had taken singular care to recollect the Acts of the Martyrs, and the second by St. *Julius* immediate Successor to *Liberius*.

As to the second Catalogue, viz. the Queen of Sweden's, they judge that it has been composed towards the beginning of the sixth Century. These two Learned Jesuits are of Opinion, that *Anastasius* hath made use of these three Catalogues in writing the Lives of the Popes which are published under his Name.

Lambecius the Emperors Library-keeper, far from believing that *Anastasius* hath writ all the Lives of the Popes that go under his Name, maintains that many of them are more ancient than *Damasus*. His Opinion is that from the beginning the Popes Notaries made an Abridgment of their Lives, which contained their Names, their Countrey, the Decrees which they made, and their Deaths. That after *Constantine* put an end to the Persecutions, and the Roman Church began to purchase Goods, the Popes Catalogues grew more ample, and comprehended the Churches that had been Built during their Popedom, their Vessels and their Ornaments, the Donations made in favour of the Clergy, and the Foundations. This Catalogue was in this condition, when Pope *Damasus* took it out of the Archives, to send it to St. *Jerom*. For *Lambecius* reckoneth the Letters of St. *Jerom* and *Damasus* on this subject, for true ones. He wishes earnestly that we had them still in the same condition, and that they had not been altered through the Ignorance of the Transcribers. Since *Damasus* time, the Library-keepers of the Holy See have continued this Catalogue, and *Anastasius* who lived from the Popedom of *Nicholas I.* to that of *John III.* has been one of the most Renowned.

Mr. *Schelstrate* taketh another course in a Book Printed at *Antvers* about Twelve years since, where he examines the three Catalogues of the Popes whereof I have spoke in relating the Opinion of Fathers *Henschenius* and *Papebroch*. He pretends that when the Letter of St. *Jerom* to *Damasus*, and Pope *Damasus*'s Answer to St. *Jerom*, which he thinks supposititious, shall appear to be true, the first Catalogue could not be that which Pope *Damasus* sent to St. *Jerom*. As to the second, viz. That of the Queen of Sweden's, he Remarks that 'tis very different from the former in reckoning up the years of every Popedom, that it has borrowed the Consulates marked from St. Peter to *Liberius*, and has followed them even to their faults. In fine joyning the third to the two former, he is of Opinion that *Anastasius* has made use of all the three in compiling his Lives of the Popes; that he has

taken out of the first the Names of the Consuls, from the second the Acts of St. Peter to *Felix*, and from the third the years of every Popedom.

Floravante Martinelle, a Learned Man, who hath been a long time in the Vaticane Library, in a Book Entituled, *Rome become Holy, from Profane and Pagan as she was*, treateth of this new matter, and proposeth new thoughts, which import that the Book of the Lives of the Popes was compiled by order of *Damasus*, of the three Catalogues above mentioned, that it has been altered in several places through Ignorance of the Copyers, and was continued by different Authors.

These different Opinions have served Monsieur *Ciampini* in forming his own, which consisteth principally in Two Points. First, That the Lives attributed to *Anastasius* are not the Work of one Author only, but of many; which appears plainly in this, that some of them give us to know, that they were contemporaries with the same Popes whose Vertues they celebrate. Secondly, That among all the Lives of the Popes, only those of *Gregory IV.* who was chosen 827. *Sergius II.* *Leo IV.* *Benedict III.* and *Nicholas I.* were writ by *Anastasius*.

He establisheth this second Point upon the agreement which he finds in the stile between the Works which are certainly *Anastasius*'s, and that of the Life of *Nicholas I.* These Works which serve for the comparison are the Two Letters of *Anastasius*, where he finds in the first place that the Adjectives are ordinarily separated from the Substantives, either by a Verb, or by an Adverb, or by a Relative; and in the second place, that the Adverbs are for the most part placed at the end of the Sentence. He finds likewise the Adverbs placed at the end of the period, and the Adjectives separated from the Substantives in the Life of *Nicholas I.* Whence he probably infers that that is *Anastasius* Work as well as the Two Letters. The same Conformity of stile appears, according to his Judgment, in the Life of *Benedict III.*

As to the Lives of *Adrian II.* and *Stephan VI.* Mr. *Ciampini* finds not the same Agreement in stile, with that of *Anastasius*'s Letters, and besides the Praises which are given him in the Life of *Adrian II.* will not suffer it to enter into his Mind, that that could proceed from so modest a Man as *Anastasius*, who had a very mean Opinion of himself, and who was very far from extolling himself at the rate it is done in the Life of *Adrian I.*

Mr. *Ciampini* gives plausible reasons why *Anastasius* could not write the Life of these Two Popes, though he lived in their time, and even to the Popedom of *John VIII.* viz. That in the Popedom of *Adrian II.* he was by *Louis* the Debonnaire sent to *Constantinople*, to assist at the Eighth Council, whose Acts he Translated into Latine. After he Translated those of the Seventh Council. These

These Occupations joyned with his frequent Indispositions hindred him from undertaking to write the Life of *Adrian II.* and that of *Stephan VI.*

Who is then the Author of Pope *Adrian's* Life, if *Anastasius* was not? *Ouzphrius* is of Opinion that 'twas *William* the Library-keeper. Mr. *Ciampini* conjectures that 'twas *Zachary* Bishop of *Anagni*, the same that was sent to *Constantinople* by *Nicholas I.* in 860. with the Bishop of *Porto*, and who betraying his Trust with him, shamefully consented to the Deposition of *Ignatius*, and communicated with *Photius*, for which reason he was Deposed.

It may be objected, that in the Life of *Adrian II.* mention is made of this Deposition, which 'twas *Zacharies* Interest to pass over in silence. But Mr. *Ciampini* answers, that there is no inconvenience in *Zacharies* speaking of the Deposition, since he could not conceal it, in that it was known to all the World; and besides, that the Disgrace was in some measure obliterate by his Re-establishment, which he did not fail likewise to speak of.

After that Monsieur *Ciampini* had shewed in this sort, that the Book of the Lives of the Popes attributed to *Anastasius*, was not his alone, he refuteth what some had started to render its credit suspected, and to perswade, that 'twas but a compilation made up of Apocryphal pieces. He attributes this Sentiment, upon the Testimony of *Hospinian*, to *Charles du Moulin* a Famous Lawyer, whom he makes pass for a Man that had no great affection to the Catholick Religion.

Yet he is sure that he was always a great Enemy to the Calvinists of *France*, and that he presented a Petition to the Parliament of *Paris* to have Liberty to inform against their Seditious Assemblies, and that at last he ended his days in the Bosom of the Church of *Rome*, and was assisted at his Death by *Claud Despenne*, one of the most Famous Divines of his Age, by the Curate of St. *Andrews* his Parish Church, and by the Principal of the Colledge of *Du Plessis*.

He likewise attributes it to Father *Peter Halloix*, a Learned Jesuit of *Leige*, who hath written indeed, that he will rather give credit to what he finds in *Eusebius*, and in the Old Martyrologies, than to what is related in *Anastasius*, who hath spoiled all the Lives of the Popes, and hath stufed them with shameful faults.

This Dissertation which makes the principal part of the Volume, is attended by another, which is as it were forreign to the Work, and where he treateth of a passage of a Letter of Pope *Pius II.* to King *Charles VII.* cited in these terms by the Deceased Mr. *De Launoy*: *Doctores sedis Apostolica semper non credas*; You must not always believe the Doctors of the Apostolick Church.

Father *Baron a Jacobin*, a Man otherwise commendable for his Piety and Learning, hath written without Ceremony that Mon-

sieur *de Launoy* had falsified the passage, through a gross Ignorance, or out of a blind desire to slander, and had put *Doctors* instead of *Detractors*: Mr. *de Launoy*, hath not been behind-hand in justifying himself in the fifth part of his Letters, and said that far from making the least Alteration in the words of *Pius II.* he had cited them as he found them in the Edition of *Basil*, An. 1571. reviewed by able Men with a great deal of care, whereas the preceding would have been done with so great negligence, that 'twould have been full of palpable mistakes.

Mr. *Ciampini* hath vindicated Mr. *de Launoy's* Credit, and attributed the pretended falsification to the Lutheran Doctors, who Printed the Works of *Pius I.* in 1571. But bringeth no convincing proof for it; and 'tis not enough to say that they have not cited the Manuscript, on the authority whereof they had changed this place of *Pius II.* Nor have they cited Manuscripts, for what they changed in other places which seem very correct. If there were a Manuscript it would resolve the difficulty, and terminate the difference.

Mr. *Ciampini* hath searched in the Vatican Library, and in that of the King's, and has found nothing of it, no more than in Monsieur *Colbert's*. What can be done till such time as we have it, is to content our selves with the Conjectures which each Party defends after his manner, to read the Passage as he would have it, and to follow those that seem most probable.

At the end of the Volume is a new Catalogue of the Library-keepers of the Church of *Rome*, composed by Mr. *Ciampini* on the Authentick Acts. He beginneth at the year 580. with one *Lawrence* a Priest-Cardinal, is interrupted in some places, and notwithstanding carries it on to Cardinal *Lauria*, advanced to this Place by Pope *Innocent XI.* Sept. 19. 1681. upon Cardinal *Chi's* laying it down.

Journal des Scavans, Tom. 18. p. 586.

Summa Biblica, Tomus Primus, &c.

The Sum of the Bible, Tome 1. Wherein after preludial Disputations, about the Hebrew Language, the Ancient Interpreters of the Scripture, Origen and Hierom, the Study of the Sacred Scripture is recommended; and its Encomium, Divinity, Authority, Style, Obscurity, Eloquence, Division, Authors and Canon are discoursed of. It likewise treats of the Seventy Interpreters; as also of the Vulgar Edition. In Twelves, Paris, by Daniel Horthemels and Louis Roul-land, 1690.

IT is a long time since Mr. *Ferrant* applied himself to the Study of the Scripture, from

from a belief that no other Exercise was so happy, nor so Holy. It is not the work of this place to speak of the Works that he has formerly publish'd on the Psalms. I must confine my self to this first Tome, which contains the Just Praises of the Sacred Books, and which sheweth their Number, Subject, Stile, who were their first Authors, and their Ancient Translations into several Languages.

This Rich and Copious Matter is comprehended in three Books, at the beginning whereof are preliminary Questions divided into four Sections. In the first of these Sections, subdivided into fifteen Chapters; he discourses at large of the Hebrew Language, and proves that 'tis as ancient as the World, and that since the Confusion of *Babel* it has continued in use in the Family of *Shem*, *Heber*, *Abraham*, and his Posterity; contrary to the Opinion of *Gregory of Nyssa*, who believed that *Moses* spoke one of the Languages that sprung from the Confusion of *Babel*, and that the Hebrew was not framed till the departure of the Israelites out of *Egypt*. He likewise proves that the Judaick and Hebrew Tongue are the same which is called Judaick in the Old Testament in the fourth Book of the Kings, Ch. 18. and the second Book of the *Chronicles*, Ch. 32. and the Hebrew in the New, *Acts* 21. and *John* 5. It is farther proved that this Language was not lost during the *Egyptian* Bondage, nor the *Babylonish* Captivity. In *Egypt* the *Israelites* lived apart from the *Egyptians*, dwelt in the Land of *Goshen*, where they always spoke their own Language, and after that *Pharaoh* was buried in the Red Sea, *Moses* and all the people sung a Song of Thanksgiving in their own Tongue. During the Captivity of *Babylon*, *Daniel* learned, by reading of *Jeremy*, how long it would continue, and *Esdra*s read the Book of the Law before all the People, as it is related in the 8th. Chap. of his second Book. In fine, he shews that the Hebrew Text of the Scripture was preserved in its purity till the time of our Saviour, who never upbraided the Doctors of the Law with bringing in any Alteration; and the Changes that have happened since, have proceeded not so much from the malice of the Jews as the Negligence of Copyers.

The second Section is wholly taken up in reckoning up the Ancient Versions of the Scripture. The most remarkable is that of the *Seventy* made about 300 years before the Birth of Christ. In the 28th. year after his Birth, *Aquila* made a new one word for word. *St. Jerom* assures us that he made two different ones. He had been brought up in the Pagan Superstitions, which he renounced, to embrace the Christian Religion. But afterwards he Apostatized from it, and followed the Sect of the Jews.

Under the Reign of *Commodus*, *Theodotion* the *Marcionite* entred himself in the same Sect, and set about a new Greek Version of the Old Testament, in which according

to the Testimony of *St. Jerom* he tyed himself to the sense more than the words.

Under *Alexander Severus*, *Symmachus*, who had forsaken the *Samaritans*, and embraced the Profession of the Jews, made likewise two Greek Versions of the Old Testament. As these three Jews had declared themselves Enemies of Christians, they by their false Translation suppressed the Mystery of Redemption, as *St. Jerom* upbraided them in his Preface to the Book of *Job*.

Besides these Versions there are many others, viz. one which contained the Prophets, found in the Reign of *Caracalla* in *Jericho*, another found at *Nicopolis* near *Actium* in the Reign of *Alexander* Son to *Mamea*; another which contained the Psalms, and two others which contained the Prophets.

The third Section is a Collection of what the Ancients had writ, to the greatest advantage, of *Origen*, on the profound Knowledge he had acquired of the Sacred Books. The 16th. Chap. of the third Book of *Eusebius*, where we find the Description of the Hexaples and Tetraples, is there wholly Transcribed. Then the Knowledge which this Father had in the Hebrew Tongue is confirm'd, and the difficulties which were proposed to the contrary solved.

The fourth Section is wholly upon *St. Jerom*, who imitated *Origen* in the Study of the Scriptures. In his younger years he had for his Masters *Apollinaris* of *Laodicea*, *Didymus* of *Alexandria*, and *Gregory Nazianzene*. He learned the Hebrew Tongue of many Doctors, and among others of *Barratan*, who never taught him but in the Night, for fear of being discovered by the Jews. *Mr. Ferrand* examines with great care what many Writers have stretched, to perswade that *St. Jerom* had but a slight knowledge of the Hebrew, and afterwards makes a Chronological Catalogue of his Works upon the Sacred Writings.

Mr. Ferrand having cleared the preliminary Questions, he begins the first Book with a Collection of proper words which the Scripture makes use of, to recommend to Men the Meditation and Practice of the Divine Precepts which it contains. He joins there two sorts of Passages of the Holy Fathers, viz. those where they exhort Christians to inform themselves continually in their Duty, by reading of the Sacred Books, and those that prove that they are Ancienter than any Books of the Pagans, and that they teach us a more sublime Doctrine, and more pure Morality, since they are void of the Ornaments of a profane Eloquence. He next treats of the Divisions of these Books, and of their Authors. The Divisions are different; for some reduce the Books of the Scripture into three Ranks; the Law, the Prophets, and the Psalms. *Origine* has distinguished them into True, Supposed and Mixt. *Eusebius* divideth them into Canonical, received by all Churches, and not Canonical received only by some Churches, and

and others rejected by all Churches. *St. Jerom* calleth some Canonical, some Apocryphal, and some holy, which may be read for the Edification of the Faithful, though they have not Authority necessary to establish the Truth of their Doctrines.

The Authors which the Holy Spirit makes use of in writing these Books are a great many. But *Moses* is the Ancientest of all of them, of whom *Mr. Ferrand* relateth an excellent Elogy taken out of *St. Basil*. After which he sheweth that he is the Author of the Pentateuch, by this reason, than which there could not be a more pressing. The Scripture assures us in many places that *Moses* is the Author of the Law: Now by Law it meaneth the Pentateuch. It is true that some of the Fathers have seem'd to believe that the Pentateuch was the work of *Esdras*, who put it into the state it is in at this day. *St. Jerom* is not very far from this Opinion. 'Whether you will call *Moses* the Author of the Pentateuch, or *Esdras* the Restorer of it, 'tis all one to me. *Mr. Ferrand* remarqueth notwithstanding that *St. Jerom* was young when he wrote these words against *Helvidius*; but in his more staid Age he said without hesitation, in his Epistle to *Cyprian*, that the Pentateuch was *Moses's*. *Mr. Ferrand* to remove the difficulties that might render this important matter in the least doubtful, declareth himself against two sorts of Writers, that have endeavour'd not long since to take away the Pentateuch from *Moses*.

The first is a Learned Modern, who believed that *Moses* wrote only the Law, and that the rest of the Pentateuch was written by Publick Notaries inspired by God. That which confirms and keeps him in this Judgment is, that there are in the five Books of the Law frequent Repetitions, a Violation of the Order, and diversity of Style, which would not have been, had these Books come from one and the same Hand *Mr. Ferr.* maintains on the contrary that there is no sufficient Foundation for attributing these five Books of the Law to Publick Notaries. For to begin with the frequent Reperitions, they are ordinary in the Works of the Hebrews, and are found in a great many other Books, which no Body could ever perswade himself to attribute to Publick Notaries. As to the overturning of the Order, though it were such as is supposed, yet it could not prove that the Publick Notaries had compos'd the five Books of the Law, no more than it proves that they have compos'd some Psalms, or some places in *Jeremy*; where the same breach of Order is to be found. In fine, the Diversity of stile is not so great in the five Books of the Law, as to make us believe that they cannot be done by the same Author. On which *Mr. Ferrand* citeth an Excellent passage of *Erasmus*, who says that the same Author doth not always use the same stile; that that which *Cicero*, when advanced in years, us'd against *Antony*, is very different from that, which being yet young he us'd against *Verres*; That the

same Writer, changeth sometime his style, according to the Subjects he treats of, and the Persons he speaks to, and the disposition he finds himself in. There is no Body but speaks otherwise when sad, than when joyful, and otherwise in violent Motions of Passion than when in a Calm. The Testimony of *Eusebius*, *Theodoret*, of the Author of the Chronicle of *Alexandria*, and some other Authors, as well Ancient as Modern, who in the five Books of the Law have observed these frequent Repetitions, this Violation of the Order, and this diversity of style, does not at all militate against *Mr. Ferrand*, since he finds that the most part of these Writers always attributed the five Books of the Law to *Moses*, without speaking of the Publick Notaries.

The other Writers which take away the five Books of the Law from *Moses*, are of a Communion different from ours. The Proofs which they use are for most part taken out of the Scripture. *Mr. Ferrand* examines them all, and answers them with a great deal of solidity. There is one almost propos'd thus: The Author of *Genesis* saith in the 14th. Chap. that *Abraham* pursu'd *Lot's* Enemies even to *Dan*. Now he proves by the 18th. Chap. of the Book of *Judges*, that in *Abraham's* days and *Moses's* this City was not call'd *Dan*, but *Lais*. *Moses* therefore could not call it *Dan*, nor compose a Book where it was so call'd.

Mr. Ferrand's Answer is taken out of *St. Jerom*, and serveth to say that in this place of *Genesis* the word *Dan* signifieth the City *Paneade* in *Phœnicia*.

Another proof of these Writers is taken from the 22d. Chap. of *Genesis*, where it's said that *Abraham* gave to the Mountain *Moriah* the Name of, *God seeth*. But this Name, say they, was not given till the time they design'd to Build the Temple, which was long after *Moses* Death.

Mr. Ferrand far from granting that the Mountain *Moriah* was not call'd, *God seeth*, till the Building of the Temple was design'd, maintains that it was call'd so by *Abraham* himself, as the Scripture assureth.

Another proof is founded upon these words of *Genesis* 23. *Sarah* having lived 127 years, died in the City of *Arba*, which is since call'd *Hebron*. But it was so call'd from *Hebron* *Caleb's* Son, as appears from the 14th. Chap. of *Joshua*. *Moses*, who was not alive when that happened, could not write these words.

Monsieur Ferrand answereth that *Joshua* does not say that this City began to be call'd *Hebron* when it was given to *Hebron* the Son of *Caleb*; that he only says that formerly it was call'd *Cariath Arba*, and that since it is call'd *Hebron*. He addeth that it was call'd *Hebron* before the Son of *Caleb* posses'd it; as appears by the 10th. Chap. of the same Book of *Joshua*.

Another proof is founded on a passage of the 16th. Chap. of *Exodus*, which saith that the Children of *Israel* ate Manna for

Forty years, even till they came to a habitable Land, and till they were on the Frontiers of the Land of *Canaan*. But this did not come to pass till the passing of *Jordan*, as appears from the 5th. Chap. of the Book of *Joshua*. *Moses* who was not then alive could not make this recital.

Mr. *Ferrand* makes use of that answer which St. *Augustine* furnishes him in his Questions on *Exodus*, and which saith that the Children of *Israel* ate Manna in the Wilderness, until they arrived at the habitable Land; and that after they had arrived, they continued to eat Manna, and to take other Food, and that they ceased not to eat Manna till after the passage of *Jordan*.

The other proofs of these Writers are of the same Nature, founded on the like passages which they believed could not be writ by *Moses*; and Mr. *Ferrand's* Answers much to the same purpose, and shews that there is no inconveniency that *Moses* should write the passages treated of.

In the last Chapter of the first Book, he relateth the most ancient Catalogues of the Sacred Books, as those of *Meliton* Bishop of *Sardis*, of *Origen*, of the Council of *Laodicea*, of St. *Hilary*, St. *Cyrill* of *Jerusalem*, St. *Gregory Nazianzene*, *Amphilochus* Bishop of *Iconium*, St. *Epiphanius*, St. *Jerome*, the third Council of *Carthage*, the Author of the Abridgement of the Scripture, printed with St. *Athanasius's* Works. He passes many Authors to come to two which were published about Eighteen years since, by the deceased Mr. *Corelier*, the one under the Name of *de Sticometrie*, and the other under that of *d'Indicule*.

It appears sufficiently by the diversity of these Catalogues, that the Ancients were not agreed as to the number of the Sacred Books. But the Council of *Trent* hath put an end to these differences by leaving the Catholick Church a Canon, or Certain, Uniform and Invariable Catalogue.

I reserve the Extract of the two Books that remain of this first Tome for the next Weeks Journal.

Journal des Scavans, Tom. 18. P. 442.

Dissertation où l'on explique l'origine, l'excellence, & les avantages de l'estat de la Virginité, &c.

A Dissertation wherein is explained the Original, Excellence and Advantages of a state of Virginity, with diverse Tracts of St. *Ambrose* upon the same Subject. By R. P. D. *Joseph Mege* Religious of the Congregation of St. *Maure*. In Twelves, Paris, by *Arnold Seneuse*, 1690.

THIS Dissertation was begun to serve for a Preface to a Translation of some

Books composed by St. *Ambrose*, for the Instruction of Christian Virgins. The Author while he was searching into the Original of their State, and discovering its Excellence and Advantages was insensibly engaged to describe their Habit, their Vail, their Shaving, and to treat of their Vows, and of all that concerns their Profession.

He first sheweth that this happy state was produced with the Faith by the words of the Apostle; that it was principally to the Inhabitants of *Corinth* that St. *Paul* taught the Doctrine of Continenence, from whence it spread it self into other Cities, and had a progress equal to that of the Gospel.

The Persons who consecrated themselves to God in this Estate, distinguished themselves from others of the first Ages, by their external Modesty, by a black or brown Habit, with a Mantle of the same Colour, and principally by a Vail and Shaving.

Father *Dom. Joseph Mege* hath found out about Eight sorts of Vails which Christian Virgins covered themselves with.

The first is the Vail of Probation, which is given to them when they demand admittance, at their Entry into the Monastery.

The second is that of Reception, or Noviciat, which is ordinarily white.

The third is that of Profession, which at present is black, and has been sometimes of the Colour of Fire, which was the reason why it was called *Flammeum*.

The fourth was the Vail of Consecration or Benediction, different from the precedent in Two things; one that it was not given but to those that had kept their Virginity, and the other that it was Blessed or Consecrated by the Bishop.

The fifth was called the Vail of Ordination. When they gave it to the Virgin, they made her touch the Breviary, to notify to her that they gave her Power to begin the Office in the Quire, and to read the Holy Gospel there.

The sixth was the Vail of Prelacies, which belonged only to the Abbesses.

The seventh is the Vail of Continenence, which was given to Widows.

The eighth is the Vail of Penitence, which was given to Virgins that were fallen into sin contrary to their State.

As to their Tonsure, he proves that this practice was very Ancient, that the Daughters that lived under St. *Pacome's* Conduct, cut their Hair, and that in St. *Jerome's* days the Religious of *Egypt*, and *Syria* likewise, cut theirs, and presented them to their Superiors.

He hath not forgot the Circumstances of Time, and of Place, where the Virgins were Consecrated. He saith that formerly the Parents Right over their Children was carried so far, that they could offer them to Religion in their younger years, and that in some times Daughters were not Consecrated to God but at *Christmas* and *Easter*.

As to their Abode, they were separated from the rest of the Faithful, whether they lived

lived in their Parents Houses, or under the Tuition of some Ladies of known Vertue, or shut up in Monasteries. The 33d. Canon of the third Council of *Carthage*, which may be seen in the second Tome of the last Edition of Councils, page 1171. is remarkable on this Subject.

Many have thought, that before *Boniface VIII.* the Cloystering was only of advice. Father *Dom. Mege* thinks the contrary Opinion more probable, and supports it with a great number of Authorities.

After he has treated at large of the state of Virgins, he speaketh of that of Widows, whom he distinguishes into two sorts. The one was designed for the Service of the Church, and called Diaconesses, and the others obliged themselves only to Continence.

Speaking of Abbesses he remarques, that some of them have sometimes exceeded the due Limits of their Power, that under the Reign of *Charlemagne*, there was one that took upon her to give Men her Blessing, to lay her Hands upon them, to make the Sign of the Cross on their Head; that in the 12th. Century there was one in the East, that would hear the Religious Confessions, and give them Absolution, and that in *Spain* some Usurped the Functions of Priests and Bishops, Consecrating the Religious, and receiving Confession of their Sins, and Preaching the Gospel publickly.

This Dissertation is accompanied with the Translation of St. *Ambrose's* Three Books of Virgins, with another Book composed on the occasion of a Virgins falling away from her state, and a third Book of the Education of Virgins, and the perpetual Virginity of *Mary*. All these Books are divided into Chapters, at the head of which is an Argument which sheweth their Contents.

Journal des Scavans, Tom. 18. p. 581.

Les Costes de France sur l' Ocean & sur la Mediterranee, &c.

The Coasts of France towards the Ocean and upon the Mediterranean, Corrected, enlarged and divided into Governments that guard the Coasts, dedicated to the Dauphin, by his most Humble and most Obeisant Servant and Geographer de Fer. In Quarto, Paris, by the Author, on the Key at the Watch of the Palace, at the Sphere, 1690.

THIS Work is composed of a general Card of the Coasts of France, and thirty particulars drawn formerly by Mr. *Tassin* one of the best Geographers of his time, at the command of Cardinal *Richelieu*. Mr. *de Fer* who has taken the care of this New Edition, hath added a New Title, a Com-

pass, with the Names of the Winds in six Languages, the Divisions of the Governments that Guard the Coasts, the Names of the Rivers, and a great many other very curious things. He hath likewise enlarged the Discourse of the Description of the Winds, and of that of the Seas, and New Channel of *Languedoc*.

This Discourse is divided into Two parts, the first whereof is an Introduction to the Description of the Coasts of *France* with respect to Navigation: The Winds and the Surface of the Sea are principally spoke of there, as the Two things most necessary to know to keep a good course, and to arrive at the place proposed.

The Winds are known by the Compass, whose use is explained there with a great deal of Order and Clearness. It is divided into Six Circles, to distinguish the different Names, which the principal Nations of *Europe* have given to the Winds, as well upon the Ocean as the Mediterranean.

As to the Surface of the Sea it is called the Ocean, which is divided into the Eastern, Southern, Western and Northern. It is only needful to speak of the Western with relation to the Coasts of *France*. It is sufficient then to know that it stretcheth it self along the Western Coasts of *Africk* and *Europe*, and that between *Europe* and *Africk* it runs into a Gulph which is called the Mediterranean Sea.

The *Hollanders* instead of making use of this Division have invented another. They divide the vast extent of the Sea into six portions, whereof the first is called the Northern, because it is to the North of *Europe* and *Asia*. The second is called the Western, and runs along the Western Coasts of *Europe* and *Africk*, even to the Equinoctial Line. The third is the Ethiopick Sea, the fourth the Indian, the fifth the Oriental, and the sixth the Southern but of all these portions of the Sea the Western only makes for our Subject.

The second part of this Discourse is a Description of the Seas and Coasts of *France* in general and in particular. In general *France* is washed with the Occidental Ocean, and by the Mediterranean, which is only a Gulph. In particular *France* is watered with many Seas, as the *Britannick*, the Sea of *Brest*, the Gulph of *Gascogne*, and the Mediterranean.

The *Britannick* Sea is called the Channel. The narrowest place of it is called *Calais*, to signifie that there is little Sea from one Land to another. The *Seine* and the *Somme* are the most considerable Rivers that fall into this Sea.

The Coasts of *Picardy* are bounded by the River *Aa*, which separateth it from the County of *Flanders*, and that of *Eu* which parteth it from *Normandy*, whose Coast is more extended than that of *Picardy*. It be- ginneth at the River *Eu*, and endeth at that of *Couesnon* which divideth it from *Brittany*. The Harbour of *Diepe* is on the Mouth of the

the River *Arc*. Great Ships may go in there at full Sea, and small ones at half Flood.

Havre de Grace is upon the North side of the Mouth of the *Seine*. All sorts of Vessels may go in there at high Water.

At *Chesbourg* there is a little Harbour with the Tide.

After the Coast of *Normandy* follows that of *Brittany*, which is divided into the High, Middle, and Low.

The City of *Nants* is Scituated on the Mouth of the *Loire*, where great Vessels cannot go in, but ride in a place called the *Pit*. The greatest stay at *elerin*, which is two Leagues lower.

There is a very good Harbour in the River of *Rochelle*. The Coasts of *Guienna* lye between the Mouth of the *Charante*, and the point of the South of the Port of *Cantis*. The Ports of the River *Garonne* are *Royan*, *Mechef*, *Talmont*, *St. Sorrin*, *Mortaign* and *Conac*. The others are of *Bordelois*, viz. *Blaye*, *Bourg*, *Bourdeaux*, and *Soulac*.

Continuing your course from the River of *Bourdeaux*, you come to the Sea of *Bayonne* or the *Basques*. The *Dunes* reach from *Guienna* to *St. John de Luz*.

As to the Mediterranean Sea, that washeth the Coasts of *France*, along that of *Provence*, or of the Coast which reacheth from the Mouth of the River *Var* to that of *Rosne*; it is called the Sea of *Provence*, or of *Marseilles*. The rest which is spread along *Languedoc* and *Roussillon* is called the Gulph of *Lion*.

This Discourse is followed with Two Tables; the one of the Admiralties of *France*, and the other of the Governments that guard the Coasts, which has not formerly been extant in any Book of Geography.

The Channel of *Languedoc* is treated of there, with the Two Seas which it joyneth together, which have saved the Merchants the charge and danger of above a Thousand Leagues Sailing.

Mr. *Fer* hath some time ago published other Geographical Works: A Description of the *Rhine*, the *Meuse*, the *Moselle*, the *Sare*, the Course of the *Danube*, with the Rivers discharged into it, and prepareth still others, whose advantage is evident, since 'tis very difficult to make Military Enterprises succeed without a particular knowledge of the Countreys, which are the Subject or Theatre of the War.

Bibliothèque Universelle, Tom. 18. p. 198.

Censura celebriorum Auctorum, sive Tractatus in quo varia virorum Doctorum in clarissimis cujusque seculi Scriptoribus Judicia traduntur, &c. Opera Tho. Pope Blount Angl. &c.

The Judgment of the most celebrated Authors, or a Treatise wherein several Judgments are given by Learned Men of the most Famous Writers of every Age; whereby the Reader may most easily know what is most memorable in each of those Authors, and in what esteem they were among the Learned. Collected, and digested into Order, according to the Series of the time wherein the Authors themselves flourished. By Sir Thomas-Pope Blount an English Baronet. Lond. 1690. In Folio, page 746.

THE design of this Work is almost the same with that of M. *Baillet*, in his *Jugemens des Scavans*; since it is nothing else but a Collection of what divers Authors have judged of the Writers whose Names are found in this Book. There are about six hundred, and Sir Thomas-Pope Blount, hath collected there what he found in all sorts of Authors, not excepting Dictionaries and Journals. He has taken the matter of his Book not only from Latine and English Books, but likewise French and Italian whom he cites in their own terms.

Whereas Mr. *Baillet* hath formed a Discourse accompanied with the several Judgments, which are made of Ancient and Modern Authors, and mixeth therewith much of his own: This Author only cites the Authors, whose Testimonies he relates, without connecting them one with another. Besides, he has not proposed to himself to speak of all sorts of Authors, whether Famous or not, as Mr. *Baillet* has done, but only of some of those who have made most noise, according as he could find Judgments of their Works. He likewise contented himself to follow the Order of time, without distinguishing them into divers Classes, according to Mr. *Baillet*'s Method.

The Author believes, 1. That by reading the different Sentiments of the Learned, and comparing them one with another, as we may do by the help of these sorts of Collections, we may form a Judgment, and take a taste of them. 2. That the same Judgments may serve as a Guide, to lead those that study in the Knowledge of good Books, and hinder them from spending their Time or their Money in buying or reading bad ones. 3. That we may there see as it were a Portraiture of every Author, who is spoken of, where we may be informed not only where they lived, and of the Works that they have composed, but what are the most accounted of, and the good and evil that they have said, with their best Editions.

This is the use, Sir *Tho.* hopes we may make of his Book. He presageth that his Book will not be ill taken by the Publick, when he considers with what greediness, the Journals are read, not only by those of an ordi.

ordinary pitch of Learning, but even by the Learned of the first Rank. These latter indeed, have no great need of that sort of Books; but they are so few in number, and are so little encreased, that it is apparent, that the Books which are for the use of the Learned of an inferior degree, are always Books of the best Sale. The reason why there are few Men that are of a profound Knowledge, as the Author remarks, is this, because a great deal of pains is required to attain it; and that at this day there are few Men will undergo great labour. They would, if it were possible, become Learned by trifling, without applying a serious attention to what they read, or being at the pains to learn the Tongues. It were to be wisht that we could reduce all the Sciences to so great a facility, that they might be learned thus. But as this is not possible, and as it is shameful to be wholly ignorant; attempts have been made to bring Men from a shameful Ignorance without giving them much Fatigue. Such, for example, is the Authors Book, and such also are the Journals, which give a general Knowledge, at least of a vast number of things, whereof they would otherwise have no Idea.

As for those who know every thing, 'tis not for them that such Books are composed. 'Tis their part to instruct the publick in what they have learned in ancient Originals, or by their Meditation. The mischief is, that this sort of Learned Men is very rare, and that few good Books are to be found that favour of the Original. We may at the same time say, without fear of being deceived, that there is no Learned Man who is profound in every thing, and who knoweth equally all sorts of Books. We see some that excel in some Science, and those but a very small number. But when they are without the Limits of this Science they often are not able to judge solidly of any thing. Yea they are very happy if they have a Superficial Knowledge of other Sciences. Those who apply themselves only to the Tongues, are people that ordinarily understand nothing in the things that do not depend on the Knowledge of Antiquity, but on Reasoning and Meditation. Sometimes they even cannot Reason; and it is even so with all those who apply themselves entirely to Sciences that depend only on practice. On the contrary, those who only improve Speculative Sciences, understand nothing of Matters of Fact, and reason by abstract Principles which are extremely Fallacious in these occasions. He would conclude from hence, that though those Gentlemen may undervalue Books of Collections, which enter upon all sorts of matters, and which speak of all sorts of Authors: Yet there are many things in these Books to be learned by them, & if they know any part of those things they find there, with the greatest clearness and extent, there are as many which they are wholly ignorant of, and of which they have only a rambling Knowledge. This is

so much more true in Collections which are the best done, and the richest. Understanding Readers may easily judge of that of Sir Tho. Pope Blount's when they have read some pages of it.

Acta Eruditorum, Mens. Decemb. 1680.
page 624.

Vita Reginaldi Poli Cardinalis & Cantuariensis Episcopi, &c.

The Life of Reginald Poole Cardinal and Archbishop of Canterbury.

As also a Dispute about the Dignity and Grandeur of the Kingdoms of Great Brittain and France managed by both their Ambassadors in the Council of Constance. London. For James Adamson, 1690.

TWO Works are contained in this Volume. The first is the Life of *Reginald Poole*; which *Ludowick Bacatelle* Archbishop of *Rhagoufe*, his Familiar Friend, and an Eye-witness of most things done by him, has writ in this Order, that beginning at his Illustrious Birth, and thence proceeding to his Institution, Dignities, Embassies, and the rest of the course and term of his Life, he finally declares the Habit of his Body, his Disposition and Manners, some acute and facetious sayings, his Writings publiht and not publiht, his singular Devotions, and what Friends he was most familiar with. *Andrew Dudithius* Bishop of *Tinina* Translated this Life of Cardinal *Poole* written by *Bacatelle* from the Italians into Latine, and An. 1563. had it Printed at *Venice*. But by reason of the scarcity of the Copies, the Bookseller, whose Name we have exprest in the Title, thought that 'twould neither be unacceptable to others, nor prejudicial to himself, if he should revive that Commentary, and commit to the Press and communicate it to the Learned, as being not unworthy to be read, though writ by a *Roman* Catholick, and one too much prejudiced against the Reformed.

To this Life of *Poole* is adjoyned a Hot dispute about the Dignity and Grandeur of the Kingdoms of *Brittain* and *France*, maintained by both their Orators in the Council of *Constance*, which Sir *Robert Wingfield* Ambassador of *Henry VIII.* King of *England* to *Maximilian* the Emperor, got Transcribed from the Acts of the Council of *Constance*, kept in the City of *Constance*, and publiht it at *Louvain*, An. 1517. though it has been hitherto Neglected by the Collectors of Councils in the Acts of the Council of *Constance*. There are subjoyned to this new Edition some Additions and Amendments, from a Manuscript in the Library of *Trinity College Cambridge*, when the Work was already

already come from the Press, and neither the Errours in the Text could be rectified, nor the Omissions thereof supplied.

Acta Eruditorum, &c. page 600.

Matthiæ Honcamp Sacrae Scripturae & Sanctorum Patrum Apologia.

Matthias Honcamp his Apology for the Sacred Scriptures and the Holy Fathers, Mons, 1690.

AS our most Renowed *Majus* in his now cited Dissertations, endeavoured to refute *Richard Simon* and *John Clerk*: So of the Roman Catholicks side, *Matthias Honcamp* Chief Canon at the Degrees of the B. M. V. at Mentz, and Ordinary Preacher

of the Collegiate Church of the same, has drawn his Pen against those two Champions. And in the year 1688. he published this Apology, to which he has prefixed a New Frontispiece together with the Censure of *Quirinus Kunckelins* the Ordinary, given at Mentz, March 8. 1690. He uses very few, I had almost said none, Scripture Sentences and Critical Reasons, and he extols the Sole Authority and Divine Illumination of the Fathers of the Church with most copious Elogies, and in affected Schemes and bitter words upbraids both his Adversaries with an unruly desire of Judging of the Holy Scripture. We will not be prolix, since all the Bulk of his Work consists in Generals, and his very Antagonist *John Clerk* has not unfaithfully inserted the sum of it in his *Bibl. Universelle Histoire*, Tom. 10. adding those things he thought fit for his purpose.

S E R I O U S

A N D

Gallant Discourses;

For the Conducting of Youth to the Knowledge of Matters no less Curious than Learned. Translated out of the *French*.

Of Opinion. Page 1.

Q. *WHY is every one so Zealous for his Opinion?*

A. Because it is our Production. Nature has endowed us with an Inclination to preserve whatever we have produced.

Q. *Are there no other Reasons or Causes?*

A. 1. We Love all that cometh from us, and particularly our Children, and therefore our Opinions and Conceptions being the Fruits of our Spirits, we love them passionately.

2. It's hard for us to raze what is imprinted on our Understandings.

3. Ambition prompts us to maintain our Opinions; we think that there is as it were an heap of Honour, where every one has his Right, whereof there remains less to one, when they let the greatest part be taken by others.

4. We are sensible of the rejecting of our advice, because it seems to conclude that we have not judged aright, that we are mistaken in our Knowledge, and that we come short of good sense: Therefore we maintain our Opinions that we may not seem dull.

Q. *Wherefore do we maintain our Opinions, though they be false?*

A. Because we are interess'd for that

which belongs to us. Now the more things are false, the more they are from us. What is true is in the thing it self, whereas that which is false is from us, and from our Spirit, which imagineth a Truth which is not to be found in the thing.

Q. *Should we be Opiniatre, to maintain our Opinion rigidly?*

A. No, especially when it is false. 'Tis to resemble a Scholar brought up in the Disputes of the College, who never begins to be accounted of in Societies, till he has laid aside this habit of never yielding. It is the Property of a Wit to embrace a better advice than his own, without fear of being blamed for having mistaken. 'Tis the effect of a good Education and true Modesty to give deference to the Sentiments of others. In fine it is the Character of Vertue not to be Opiniatre in defending its Sentiments, though they be good. Those that hear us are edified. A Woman being thrown into the River, her Husband fought for her against the course of the Water, and as he was told, that he must look for her down the River, he replied that they did not know his Wifes Humour, for if others went down according to the course of the River, she would infallibly go up against it, since all her Life she was opposite to all the World.

of

Of acquired Wisdom. Page 31.

Q. How many sorts of Wisdom are there?

A. Two; Infused or Acquired.

Q. How may one acquire Wisdom?

A. By Precepts, by Experience, by Examples, and by reading of Books. The Examples even of Animals, may be helpful to us; therefore it is that Solomon sends the Sluggard to the Ant.

Q. Who are they that are most Wise?

A. Cold and Dry Temperaments, such as are the Melancholians, who have a Natural Soberness which partakes very much of Wisdom. On the contrary the Sanguins by reason of their Gaiety, and the Cholerick through their Hastiness will hardly become wise.

Q. Must all have the same degree of Wisdom to be accounted wise?

A. No; for Wisdom differs according to Sex, Condition or Age. There is the Wisdom of a Woman, of a Child, an Adult Man, an Old Man, a Magistrate, a Citizen, a Captain, and a Souldier.

Q. Tell me in a few words, wherein does Wisdom consist?

A. In having the Understanding informed of what it should know, and what it should be ignorant of; and the Will disposed to what it should love or hate.

Q. Are the Sciences necessary in order to obtain Wisdom?

A. There are different Sentiments about it. Some say that Humane Sciences are very useful, yea, that they are even necessary; for 'tis by them that the Understanding knoweth what it should know, and what it should be ignorant of, and so the Will is disposed to love or hate what it should love or hate.

Q. What are their Reasons who will not allow Humane Sciences to be necessary to attain Wisdom?

A. True Wisdom is to be found in the Articles of Faith; now Humane Sciences are opposite to the Principles of Faith; all that may be known in the greatest Philosophers that have been, as the *Pythagoreans*, full of Superstition, the *Platonists* who hold a Matter Coeternal with God, the *Peripateticks*, who maintain the World to be Eternal, destroys all Religion, as also the others. Thus Solomon saith that in all Nature there is nothing but Vanity. St. Paul saith that Humane Knowledge is but Folly in Gods account, who loveth the poor in Spirit, and the simple. In fine, they say that to become Wise is to know that first Wisdom, and the Christian Doctrine, according to the Example of St. Paul, who would know nothing but Christ Crucified, and as to Mans Will, it will be disposed to love or hate, when it submits its self to that of God.

Whether it be easier to resist Pleasure or Pain. Page. 34.

Q. Is it easier to resist Grief or Pleasure?

A. There are Reasons on both sides.

Q. What is their Reason who maintain that Grief is harder to be endured?

A. They say that Grief destroys the absolute Being of a thing, and Pleasure bringeth only a Transitory and Casual Being, which is only an addition; for without it the Animal has its entire Being, but Pain destroys it.

Q. Have you any Example?

A. Yes; *Licinius* seeing himself condemned for the Crime of Robbing the Treasury, died for Grief. *Julia* the Daughter of *Cesar*, died when she saw her Husband *Pompey's* Bloody Garments.

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Why no Body is content with their condition.
Page 45.

Q. Why is no Body content with his condition?

A. Ambition and Ignorance are the cause of it. Ambition makes us covet to have the Advantage over all others; for to know of any greater than himself is a Chain and Mark of Servitude which Man cannot naturally endure. Ignorance representeth things otherwise to us than they are, and makes us desire them so much the more, because we do not observe their Imperfections.

Q. Are there no other Reasons?

A. Yes; 'Tis because our Soul is Created for an Infinite Good; now all these Goods are Finite; therefore it cannot be satisfied by any Worldly Good. Besides, there is no condition but it has some evil mixed with it: And therefore the most prosperous condition does not content us, and we always wish for any thing to exempt us from the least Misery; so that we are never content, because our Life always suffers.

Whether Man or Woman be most Noble.
Page 53, &c.

In favour of the Woman.

Q. In what respect, and how it can be said that the Woman is more Noble?

A. To speak of the Esteem which we should make, it is her Nobleness above that of a Man: I evince it from the Place, Matter and Order of Creation. Man was not Created in a Terrestrial Paradise, of so Noble a Matter as Woman was, for he was Created of the Earth, but Woman of one of the Mans Ribs. As to the Order of Creation, God in the Production of Mixt Bodies began with the most abject things, and ended with the noblest; he Created Man as Master of all things that he had Created before, and in fine Woman as the Chief Work of Nature.

Q. Wherein can ye shew that she is above the Man?

A. As to what concerns the Body, she is more Beautiful than Man; and as to the Spirit it is sooner ripe in Woman than in Man; and therefore the Laws declare a Woman to be of Age of Maturity at Twelve, but Men at Fourteen years. Besides they do more Vertuous and Devout Actions than Men; therefore the Church calleth them devout, which it does not say of Men.

Q. Have Women ever given proofs of any Genius for Arts and Sciences as Men have?

A. Yes; There was in our times in France, the Viscountess of Aunis. Julian Morel a Jacobine of Avignon who was skilled in Fourteen Languages, and at the Age of Thirteen years maintained the Philosophical Theses at Lion.

Q. Have you any in former Times.

A. Yes; One *Diotima* and *Apasia* had attained such an Excellency in Philosophy, that *Socrates* was not ashamed to go to their Publick Lessons. *Hypatia* an *Alexandrian*, Wife to *Isidore* the Philosopher, in *Astrology*. In *Oratory* *Tullia* *Cicero's* Daughter, and *Cornelia*, who taught *Gracchus's* Children *Eloquence*. In *Poetry* *Sappho*, who invented *Sapphick Verse*, and the three *Corinna's*, the first of whom five times overcame *Pindar* the Prince of *Lyrick Poets*. In *Painting* an *Irene* and a *Cylapse*, And as there were *Prophets*, so there were likewise *Prophetesses* and *Sybils*.

Q. Were any Famous in War?

A. Yes; There were the *Amazons*, who have sufficiently shewed that Valour was not confin'd to Men. And several Women have been found to Fight Valiantly, who have not been known to be such, till after they were killed in the Battle. In fine, in *France*, the Maid of *Orleance* led on Armies, and was on the Head of them, maintained Fights, Scaled Ramparts, took Cities. Her last Action was at the *City Campaigne*, in an Excursion which she made upon the Enemy, she was taken Fighting alone with an Extraordinary Courage, to procure time for the Retreat of her Soldiers. Finally we may say in praise of Women, what a *Lion* said to a Man, that shewed him a Man pourtrayed killing a *Lion*; If *Lions*, says he, would give themselves the Trouble to Paint, you should see a great many more Men killed by *Lions*, than *Lions* killed by Men. If Women had made Laws and Histories, you should see far more Vertues practised by them than by Men. And whereas the Scripture subjects them to Man, it may be said that that is rather an Exercise of their Vertue, than an Indication of their Remisness or Pusillanimity of Spirit.

In Favour of Man.

Q. What have you to say in Favour of Man?

A. This shews that Man is more Noble than Women, that she ought to be subject to him by Gods Appointment; *The Woman shall be subject to the Man.*

Q. Have you nothing else?

A. The Scripture saith more, that there is no Malice greater than that of a Woman; so that a sorry Man is better than a good Woman. *Solomon.*

Q. Would the World perish without Women?

A. Yes; Therefore it is that Woman is called a Necessary Evil, to which Men apply themselves by a Natural Instinct, for the Common Good, to the prejudice of their particular. *Plato* doubted whether even the Woman should be ranked among the Unreasonable Creatures. Others call them a simple Error of Nature.

Of Beauty. Page 58.

Q. How may we know the Beauty of a Woman?

A. Twenty six things are remarked to constitute a Perfect Beauty. 1. Youth. 2. A Stature neither too big nor too little. 3. To be neither too fat nor too lean. 4. Symmetry and Proportion of all the Parts. 5. Long, Light and Fine Hair. 6. A Delicate and Smooth Skin. 7. A Lively White and Red. 8. An Even Forehead. 9. The Temples not hollow. 10. The Eye-brows as two Lines. 11. Blew Eyes close to the Head, having an amorous look. 12. A Nose somewhat long. 13. Cheeks roundish, making a little dimple. 14. A graceful Laughter. 15. Two Coral Lips. 16. A Little Mouth. 17. Teeth white as Pearls, and well set. 18. A Chin roundish and fleshy, with a little Cherry-pit at the end of it. 19. The Ears small, red, and well-joyned to the Head. 20. An Ivory Neck. 21. An Alabaſter Breast. 22. Snow-white Balls. 23. A White Hand, somewhat long and plump. 24. Fingers ending Pyramid-wiſe. 25. Nails of Mother of Pearl turned Oval-wiſe. 26. To which is added a ſweet Breath, an agreeable Voice, a Free, and not an affected Geſture, a fine Preſence, and a modeſt Gare.

Q. May all theſe Points be found in one Perſon?

A. No; they are never found all together.

Q. Are not all theſe Points controverted?

A. Yes, as much controverted, as there are ſeveral Countreys, and likewiſe according to the diverſity of Times. The Africans eſteem the Eye-brows in Triangles. In France they carry them Arched-wiſe. In China little Eyes are moſt eſteemed. The Libyans love a great Mouth quite contrary to France. The Japoneſe blacken their Teeth. In Ethiopia the Blackeſt are the greateſt Beauties. In fine, there is not one of theſe Points which are given to Beauty but is controverted.

Q. What is Beauty then?

A. 'Tis in my Opinion that which pleaſeth us. For whatever unhandſomneſs or defect any thing has that we love, we think it pretty.

Whether it be better to know a little of all things, or one only thing ſolidly. Page 70.

Q. Is it beſt to know a little of every thing?

A. We may ſay that to know a little of all is to have a confuſed Knowledge; now confuſion is the Mother of Ignorance, therefore it is not beſt to know a little of all, that is called to know nothing of all.

Q. Is it better to know one only thing ſolidly?

A. It is better to know but one thing ſolidly and perfectly, than every thing ſuperficially. For the Knowledge of but one thing

which produceth Truth is more to be eſteemed, than all the others which produce only appearances.

Q. May not one apply himſelf to many things?

A. No; for he that applies himſelf to many Sciences can never ſucceed in any, as he that purſues two Hares will miſs both. A River is weakeſt when it hath many Channels. The Delphick Sword, which Aristotle ſpeaks of, ſerved every thing, and was good for nothing. He that covets all loſeth all, ſaith the Proverb.

Q. It is true that if we purſue two Hares at once we loſe both, but by purſuing one thing after another, that is to ſay, by ſtudying the Sciences one after another, is not the Spirit capable to know them all ſolidly?

A. I might ſay, yes, if our Life were long enough, for the Underſtanding is a Fire, and a Spirit always moveable, which hath a Natural deſire to know every thing; ſo to confine it to one thing, is to clip its Wings; and to faſten it to one ſole Object, is to limit the Conqueſts of Alexander to an Acre of Land. The more you lay Wood on the Fire it encreaſes the more. Many Sciences cannot be learned all at once, but ſucceſſively.

Q. As you have given your Reaſons for both Opinions; which ſhould we follow?

A. The ſolution of the Queſtion depends on the Capacity of Spirits. For low and mean Spirits had better hold themſelves with a few things, and 'tis to them that the Proverb may be applyed, *Covet all loſe all*. But there are Heroick Spirits capable of every thing, and they are ſo tranſcending, that whatever they undertake ſucceeds, they may complain as Alexander, that there are not Worlds enough.

Q. To know a Science compleatly muſt we ſtudy it all at once in all its parts?

A. No; but we muſt ſtudy each part ſolidly: Therefore it is that Plato applyed himſelf only to Metaphyſicks, which was the Theology of that time, Socrates to Moral Philoſophy, Democritus to Phyſicks, Archimedes to Mathematicks. Thoſe that would acquire all the parts of a Science at once are like thoſe who would pluck out the Tail of a Horſe all with a jirk, inſtead of taking it out Hair by Hair. Which made Men ſay even of Erasmus, that he had been very great if he had contented himſelf to be leſs.

Whether it be better to ſpeak or to Write. Page 83.

Q. Is it better to ſpeak or to Write?

A. If we judge of the advantage of words, or writing by the difficulty which there is on the one ſide and other, the Queſtion cannot be reſolved, for it is equally difficult to ſpeak well and write well. But if we judge of their advantage by the effects, it is certain that writing is more conſiderable, (taking this word to write well, for to compoſe well.)

H

Q. Why

Q. Why do you account it better to Write well?

A. Because Writing endureth to perpetuity, and communicates it self to remote Countreys, and that way makes known its thoughts and pleasure. Writing hath a great Influence on Posterity; whence it comes to pass that the more Ancient a Writing is, its good thoughts are the more esteemed. By writing we render our selves in some manner Immortal, and Merit the Praises of all the World after death.

Q. But is there not a great deal of hurt done by Writing?

A. Yes, as well as with Words. And therefore Aristotle hath well said, that there is an abuse of every thing but Vertue.

Q. Is not Speech more noble, since it can reach a great many all at once?

A. No; for if Speech make a great many understand it at once, so that which is writ can be read by a great many all at once in divers Places, Provinces, Kingdoms, which the same discourse cannot do. Besides, if Speech is understood by a great many as many forget it, and cannot recover it, but Writing may be read as often as we please.

Q. Since Speech is peculiar to a Man, will it not be more noble than Writing?

No; on the contrary that makes it less noble: For being particular to a Man, it ends with him, and dies at the same time with the Man, which does not happen to Writing that continues always.

Q. Speech protecteth the Innocent, accuseth Crimes, pronounceth Judgment, giveth Praises to God, and to Vertuous Men. May we not therefore say, that 'tis more noble than Writing?

A. No; for all that you speak of, whether it be Praises, or Judgments, for the most part is founded on written Truths, on which they pronounce Judgments or Praises, and these Judgments and Sentences are written after that they are pronounced, to the end that they may both serve for the present time, and be Examples for the future.

Q. I observe that Speech hath often been useful to Alexander, and the Cæsars to stir up the Courage of their Soldiers, which Writing could not do; must not therefore Speech be more noble?

A. No; for that which they spoke is writ, and is of more use being writ than it was at that time; it could not have been remembred more if it had not been written.

When we must begin the Year. Page 86.

Q. When does the year begin?

A. It is difficult to tell truly in what Day or Month we should begin the Year, it is said that we should begin it at the Instant when the World was Created, if it were known, but it is not; if it should be-

gin at the Creation of the Sun, we meet with difficulty; for in the Creation the Night preceded the Day, the Darknes in the beginning covered the Face of the Deep. We may say that 'tis a thing indifferent when we begin the Natural Day, provided its revolution be always twenty four Hours. It must agree with the Revolution of the Sun, and end at the same point where it began.

Q. But can we not tell at what moment of the Sun's course we must begin the Year?

A. We may have a sensible Knowledge of the Beginning and End of the Solar Year, by observing the day when the shadow of the Right Needle of the Quadrant is longest at Noon, it being a certain Sign that the Sun is then lowest, and consequently that it is the End of the preceding year, and the beginning of the other, the Sun ascending afterwards.

Whether any Animals have Reason. Page 88.

Q. Have Animals Reason, if not all, yet at least some?

A. There are different Sentiments about it; some affirm it, some deny it.

Q. What do they say that affirm Beasts have Reason?

A. They say first, that Reason cometh from Judgment. But if Animals have Judgment they have likewise Reason. They have Judgment, for otherwise they could not perform the Functions of their Internal and External Senses. Secondly, The Faculties are known by their Actions, now the Actions of Beasts appear almost like to those of Men, Beasts have for their End a Profitable, Pleasant, and even Honest Good. So that they must needs have Reason.

Q. How have they a profitable Good for their End?

A. In that they seek their own advantage, and often that of their Master.

Q. How have they a Pleasant Good for their End?

A. In this that we Experience always that they seek after their Pleasures.

Q. How have they an Honest Good?

A. If we take Honesty for the Exercise of Vertue, it is certain that Animals have it. The Lion has a Courage that surpasses all others; the Dog a great Faithfulness; the Turtle-Dove a Chastity; the Serpent Prudence; our Saviour himself saith so; all this cannot be without having reason.

Q. Are there any Experiments to prove this Opinion?

A. Yes; the Fox holds his Ear every day to a Frozen River. The Dog which having scented two ways taketh the third after the Game. The Cat or the Dog dare not eat that that's forbidden them, for fear of the Whip which they do not see. The Swallow knows how to Build an Admirable Nest to bring forth her young in. The Spider maketh a Web to catch Flies in. The

The Ant layeth up Provisions for the Winter. So a great many others ; which sheweth that Beasts have reason enough to argue as to what concerns their Nature, which we call Instinct, but a reasoning Instinct : Since it knows how to make Comparison and Judgment.

Q. You have declared their Sentiment, who admit of Reason in Beasts. Tell me now whereon they found theirs who assert that Beasts have no Reason.

A. They say that Reason is a Proportion, and a Relation of two or more things compared together ; whence it follows, that since Comparison cannot be made but by Man, he only is capable of Reason.

Q. What is your Opinion in this Argument ?

A. As for me, I would say against them, that if Reason be a Proportion of two things compared ; it follows, that Man is not the only Living Creature that has Reason, but the Beasts likewise, since they can compare many things, and after comparison they make an Election, which cannot be performed without Reason.

Q. Are there no stronger Proofs to shew that Beasts have no Reason ?

A. They say that Man only knoweth, not only God and the other Creatures, but likewise himself, by a Reflection of the Understanding, which is the strongest Effect of Reason.

Q. What say you to this ?

A. I assert that this Sentiment proveth indeed the perfection and excellence of Mans Reason above that of the Beast ; but it does not deny, and prove, that Beasts have no Reason ; though Beasts have not an Understanding nor Reason so perfect as Man, it does not at all follow that they have it not in some degree.

Q. The Holy Scripture denieth Beasts Understanding, and by consequence Reason ?

A. It is true ; but the Scripture likewise gives Wisdom to the Serpent, and by consequence Reason. The Scripture frequently bids us take Example from the Beasts. In fine we may answer that when the Scripture removes Understanding from Beasts, it is with comparison to Man, who has it in perfection. If the Scripture attribute Wisdom to the Serpent, 'tis but in a degree very imperfect.

Q. Philosophy defines Man Rational, therefore no other Animal but he is Rational ?

A. This Definition saith not that Beasts have no Reason, but only bringeth one difference between Man and Beast in this, that Man hath Reason in its Sovereign degree of Perfection, which a Beast hath not.

Whether it be better to Speak or keep Silence.
Page 93.

Q. Whether is it better to keep silence or to speak ?

A. If to keep silence be taken for a Moderation of Speech, and not for a stupid Silence, as also, to speak be taken for an Im-

moderate Babbling ; it is easie to solve the Question, and to say that 'tis better to speak moderately than too much.

Q. What's your reason for it ?

A. Confusion is almost inseparable from much Discourse, and therefore he that speaks too much cannot evite speaking confusedly, also he frequently Lies ; so that we are not ready to give credit to such sort of People. The Scripture adds that in much discourse we cannot be free of Sin.

Q. Is it not better to speak much than to keep silence ?

A. No ; on the contrary he that knows how to moderate his Tongue knows better to keep a secret, which is the Soul of a State, and Business. So he is fitter to be advanced to the great Employments of a Kingdom, and to carry the Title of Secretary, or Principal Minister of a King. Therefore Alexander put that part of his Ring where his Signet was to Hephestions Lips, signifying thereby, that to know to keep silence was very necessary for one that would serve a King well.

Q. Why do they say that much Talkers are commonly great Liars ?

A. Besides that, as I have said just now, confusion accompanieth discourse, and by consequence we cannot almost shun sin ; likewise words are not true but as they are weighed in the Spirit, which being finite cannot know all things at once ; now he that speaks much, hath not leisure to weigh his words well ; therefore 'tis almost impossible for him to evite sin.

Q. Why have we two Ears and but one Tongue ?

A. To teach us that we have more need to hear and to keep silence, than to speak. Silence never offended any Body, but the Tongue has often given Wounds ; therefore the Prophet compares it to a Razor. St. James to a Fire that consumeth ; more have often repented of speaking than of keeping silence. The Scripture says no where that we must give an account of silence, but that we must give account even to idle words. It is good to speak when it is regulated, but it's more sure to keep silence. Words are proper to a Man, but silence is proper to a wise Man.

Q. Is it more troublesome to keep silence than to speak ?

A. It is greater pain to keep silence, since it is Natural and very easie to a Man to speak when he has acquired the Habit, and to keep silence is an action of constraint.

Q. Is it a greater Vertue to keep silence than to speak ?

A. It is a greater Vertue to keep silence, because there is more difficulty in it, so it must be greater Courage to Conquer the Itch of speaking.

Q. What must we do that we may seem wise in speaking ?

A. The Circumstances are, to forbear speaking with Fools, or Persons known to be Wicked ; to speak little before Persons of

of Age and Authority, or that know more than we do, not to speak of serious things amidst rejoicing, nor of ridiculous in grave and serious Affairs, to keep silence in places appointed for to hear.

Whether the General of an Army should hazard his Person, and Fight as others. Page 100.

Q. Should the General of an Army appear and hazard his Person as others?

A. No; for Prudence is absolutely necessary for him that commandeth, for the heat of Courage encreates in the Fight, and is contrary to the cold of Prudence.

Q. To whom may we liken the General of an Army?

A. He is like to a Head which derives Motion into all the Parts. So the General by his Counsels and his good Order, must give the first Motion to his Body and Army, but by no means hazard his Person; for an Army destitute of a Chief is a Body, without a Head, and an unprofitable Lump. We may compare him to a Judge who causes his Sentences to be executed by Sergeants.

Q. Would not a General shew more Courage if he should Fight as others?

A. No; on the contrary he would make a shew of Weakness, if he should leave things in ill case and disorder, to go and Fight himself.

Q. May not a General Fight sometimes?

A. Yes; especially then when he knows himself much weaker than his Enemy, and when he sees the Courage of his Souldiers abated. For hereby he animates the souldiers by his Example. He must likewise do it when he thinks he cannot obtain his design without he Fights himself.

Q. Have ye Examples of Souldiers who have Fought in Battel like Souldiers?

A. We have the Marcellus's, the Camillus's, the Scipios, Hanibal, especially Alexander, Caesar, Henry the Great, and a great

many others who have shewed their Courage in Battels.

Which is the most supportable Heat or Cold?

Q. Whether of the two are most supportable, Heat or Cold?

A. There are different Opinions about it. Those that say that Heat is more insupportable; bring this for their Reason, that Heat joyning it self to our Natural Heat becomes unsupportable by reason of its augmentation.

Q. What Prejudice do we receive from great Heat?

A. It dryeth up the Radical Moisture, which is that which keeps up Life, it makes us feeble, and less vigorous, causeth Diseases, and takes away our Stomach, so as we cannot eat what is sufficient.

Q. What are their Reasons who say that Cold is more insupportable?

A. That Cold is an Enemy to Nature, whereas Heat is the cause of Generation. So that the Excess of Cold is more intolerable than that of Heat.

Q. What is Excessive Cold the Cause of?

A. Heat. indeed, altereth the Functions; but Cold abolisheth them, depriving us of Motion, Sense, and often of Life.

Q. What's your Opinion of it?

A. We must consider two sorts of Persons; viz. Old and Young; and in the Young there are very different Temperaments. This being so, I say, that Cold is more insupportable to old People than Heat. And Heat is more intolerable to young People, with this Distinction, that young People that are Phlegmatick and Melancholick endure Cold more impatiently, and Heat more willingly, by reason of the Coldness of their Nature. On the contrary, the Cholerick and the Sanguine agree better with Cold, because it correcteth the Quality of their Heat.

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✶ WE design to add the Contents of each Supplement to that Alphabetical Table we have promised at the end of every Year, that so by the help of this general Table our Querists may presently find any Question or Subject they have a mind to consult either in our Weekly Mercuries, or Supplemental Volumes; and therefore to render our Undertaking thus serviceable to the Reader, we shall Print the Supplement to each Volume of our Athenian Gazette on the same Paper with our Weekly Mercuries, that so they may Bind up with them.

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